

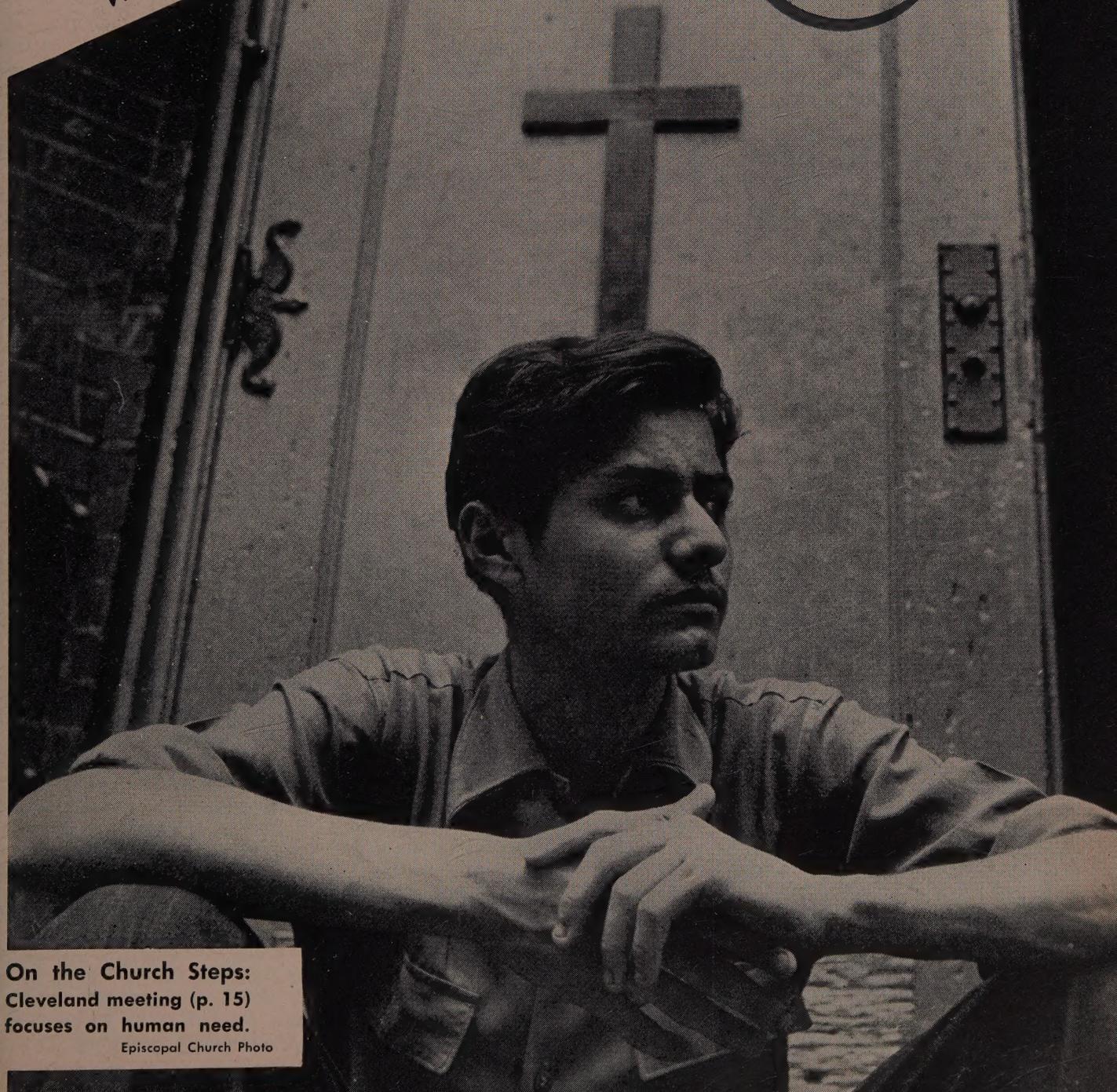
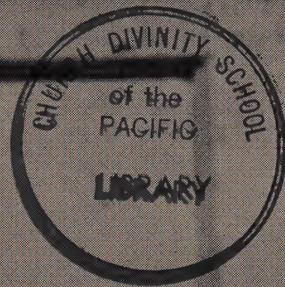
the LIVING CHURCH

November 20, 1955

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ARNOLD TOYNBEE
What's the Good of Work? #2

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focuses on human need.

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

How to Improve Your Skills

Every specialized occupation develops its necessary skills. This is true of the work of teaching, where know-how contributes a great measure toward success. The Church's teachers need to have at their finger-tips certain useful skills to enable them to meet the unpredictable turns of the swift movement of class activity. Some of these we learn from experience, as we work with our classes year by year. Other skills we may acquire if we will take the trouble.

By "skills" in the foregoing we mean specific useful blocks of knowledge, method, and procedure which will enable us to meet emergencies and carry through the expected plans of our teaching. They are the abilities of accomplishments which we have mastered, and which we can call up at an instant, without looking in a book.

For example, here are some of the things which a Girl Scout, (ages 10 to 14) can do: Swim 50 yards with clothes and shoes on and rescue a child; draw sketch of her street showing locations of fire and police alarm; draw the American flag and know its history and ceremonies; name and identify 10 orchestra instruments; teach two dance steps to a newcomer; help dramatize a story; identify six kinds of trees, birds, flowers, plants and constellations; gather and pack first-aid equipment, and know how to treat minor cuts and burns; make a bed, set a table, cook a meal, keep room tidy, make a blouse.

Here is a suggested list of useful accomplishments for Church School teachers:

1. Ability to tell a story well. Curiously, many teachers who rely on "the story for the day" as their principal tool for teaching are clumsy in telling stories. There are books on this. Why not make it the subject of one whole teachers' meeting in your parish?

2. Music — singing or playing the piano. A few chords for order or marching, a hymn sung together as part of the class period — these are not beyond the abilities of hundreds of teachers whose classes are needlessly barren. I know a layman who taught himself to play two hymns, and was a great source of enthusiasm in a small school where the pianist was unreliable.

3. Making things with your hands. Children, with few exceptions, do this readily and happily, and find in hand-

work a genuine form of expression and of personalizing what is being learned. Yet all too many adults have found handicrafts distasteful, and so have ceased trying. Their classes are cheated in this area. For teachers who lack this, it is largely a matter of decision and getting started. You ought to — you can if you try. Your children will respond happily once you get started.

4. The art of questioning. If you think this means only repeated drill on factual knowledge, and the demand for a plain back of what you have just told them — well, just skip this item. We mean this to be a vital way of getting people to talk, first about their own interests, needs and opinions, and then to talk about the theme of the lesson. It is more than "conducting a discussion," although this often seems to be all there is to it. It is community life experienced on the plane of well stimulated and guided conversation. You can learn to do this as you will study and try.

5. Memorizing. The more you know and can recite of the Church's store of devotional treasures, the better you can

Lee Bristol

gives pointers on how to win new members for a parish in his laymen's column in next week's *Living Church*.

get results in your class. Old teachers know a lot just from years in the Church, but young teachers should take the trouble to memorize certain passages that come in the course, both as self-discipline, and because they are very useful to have already recall for a moment's use. Indeed, it is rather futile and unconvincing to ask your class to memorize what you do not know yourself. Frankly, just what can you actually recite from memory?

6. Leading in prayer. Learn to turn the class thought into the felt need for prayer to set the tone, and then, by collect, class prayer or extempore words, help the class have a devotional moment.

There are other accomplishments, but the above will illustrate. All that you have ever learned you bring to your class, and the more you have to offer, the better. For their sakes can you make the effort to improve your skills?

the Living

CHURCH

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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

November

Sunday next before Advent.
Thanksgiving
First Sunday in Advent.
White House Conference on Education, Washington, D. C., to December 1st.
St. Andrew.
General Board, N.C.C., Omaha, Neb., to December 1st.

December

Second Sunday in Advent
National Council meeting, Greenwich, Conn., to 8th.
Third Sunday in Advent
Ember Day
Ember Day
Ember Day
Fourth Sunday in Advent
St. Thomas
Christmas Day

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be clearly identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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Blind eyes that plead for help...

IS his mother dead and his father drafted into the Korean army, this little boy was left alone, homeless and friendless in a world of darkness. Before his rescue in Korea he wandered from tent to tent in the refugee camps with no place of his own to sleep, wearing only tattered clothing for protection from cold and malnutrition. The war is over in Korea but many children such as this one are caught in its aftermath. Some have no shelter at all, many have very little clothing and even lack the necessities of life.

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— Matt. 25:35,36

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American Museum of Natural Hist

What's the Good of Work?

By Arnold J. Toynbee*

It is not easy to consecrate work, says this eminent historian (and Churchman). Western Christendom has already tried twice — and failed.

How long ago did any human beings start working in our sense of the word? Obviously man, ever since he came into existence, has had to keep himself alive by exerting himself. That is the common lot of all living creatures on this planet. And man is indisputably one of these, whether or not we Christians are right in holding, in

common with the adherents of other living "higher religions," that man is a peculiar animal in being not just an animal, but being something more besides.

But "work," as we use the word, means more than merely keeping oneself alive by strenuous activities. The word "work" implies, I think, a contrast and a balance between work and other ways of spending one's time: "work" in contrast to "idleness"; "work" in contrast to "rest"; "work" in contrast to "play"; "work" in contrast to leisure for occupations that are

*From an address to the Church and Work Congress, diocese of Albany [L. C., November 6th]. Arnold Joseph Toynbee is best known as the author of a 10-volume work published over a 20-year period, *The Study of History*, which came out in installments from 1934 to 1954. He is present Director of Studies in the Royal Institute of International Affairs and Research Professor of International History in the University of London.

economically unremunerative and disinterested and are at the same time valuable and spiritually noble.

I do not believe that this contrast and balance were in the consciousness of the relatively modern late paleolithic people who painted those marvelous pictures of wild animals on the walls of caves. I imagine that, in late paleolithic man's consciousness, leisure was all of a piece; and I should guess that this may be one of the reasons why these ancestors of ours were such consummate artists. I do not believe that any human beings were conscious of work, in our sense, before the invention of agriculture; and this is a very recent revolution: it happened not more than 10,000 years, and perhaps even not more than 8000 years, ago.

After man had become an economic creature through the invention of agriculture,



Harold M. Lambert

CAVE MEN didn't work — at least not in our sense of the word. They didn't play either.

THE PLACE where work goes right — or wrong — is the soul of each individual human being.

own hands, but were fed by the peasant majority in exchange for services, real or imaginary, which the new urban minority performed for society as a whole.

This urban revolution — which we may identify with the birth of what we call civilization — is a still more recent event than the agricultural revolution that, by preceding it, had made it possible. Even in the old world, urban life is probably not yet more than 5000 years old. Urban life implies a beginning of the division of labor. The division of labor requires a distribution of the total product of labor of all kinds. And the problem of distribution raises the question of social justice. I have suggested that the hunter or food-gatherer who disciplined himself into becoming a cultivator became conscious, as a result of this economic revolution, of work in contrast to idleness, rest, play, and leisure. When, as a result of the subsequent urban revolution, the cultivator came to be the rent-payer to rentiers, or the employee of employers, who did not share with him the work of cultivating the soil, and who lived, not as his neighbors in the familiar countryside, but within the walls of a mysterious city, the idea of work came also to be associated with the new idea of remuneration.

Perhaps we have now got to come to grips with what we, here and now, mean by work. The point that I have been making is that "work," in the current usage of the word in which it has these characteristic associations with "leisure" and with "remuneration," is an idea which, so far, is not much more than 5000 years old.

From the Christian standpoint, the Graeco-Roman attitude toward work was more or less unsatisfactory from first to last. It had started badly and it had ended worse. Its bad start may have been partly due to the fact that the Graeco-Roman civilization had been inaugurated by barbarian conquerors of an earlier society. These conquerors had seen in their conquests an opportunity to live parasitically upon the work of the more civilized people whom they had subjugated.

From the fourth century B.C. onwards, the social ideal of the Graeco-Roman society came more and more to be to live as a rentier, maintained

by other people's work. When Alexander the Great conquered the Persian empire and thereby opened up the whole of South-West Asia and Egypt for exploitation by the Greeks, the conquered region in Asia was planted with colonial Greek city-states. A conquered Egypt was organized in the interests of an immigrant Greek dynasty by an immigrant Greek civil service. In both Asia and Egypt the native peasantry were made to work as serfs for Greek masters. Here we see, in an aggravated form, the congenital evil of all civilization up to date. By this I mean the fission of society into a working majority and a leisured minority which may or may not be worth its keep.

The first of the Christian attempts to re-consecrate man's work was made by St. Benedict. He was born in the small Central Italian hill-town Nursia toward the end of the fifth century of the Christian era; he founded an order of monks, governed by a rule under which the original Benedictine community's successors are still living today; and he died some time in the fifth decade of the sixth century. The dates, imprecise though they are, suffice to tell us that St. Benedict lived and worked at a time when, in his social milieu, the outlook for constructive social work was apparently more unpromising than at any period of recorded history, either before or since, in Western Europe. Yet, in these materially adverse circumstances, St. Benedict started a spiritual movement which incidentally produced titanic material results.

Through St. Benedict's Rule, agrarian life was restored to health, first in Italy and then in the rest of the derelict domain of the Roman Empire in Western Europe; after that, first Northern Europe and then the Americas and the other new domains of Western Christendom overseas were won for the plough. Eventually the improving agriculture of this expanding Western Christian world was reinforced by a new development of industry that was unprecedented both in its technique and in its productivity.

It is no exaggeration to say that the whole of the extraordinary economic development of our modern Western society, which is the distinctive mark of our civilization in contemporary non-Western eyes, can be traced back to St. Benedict's initiative.

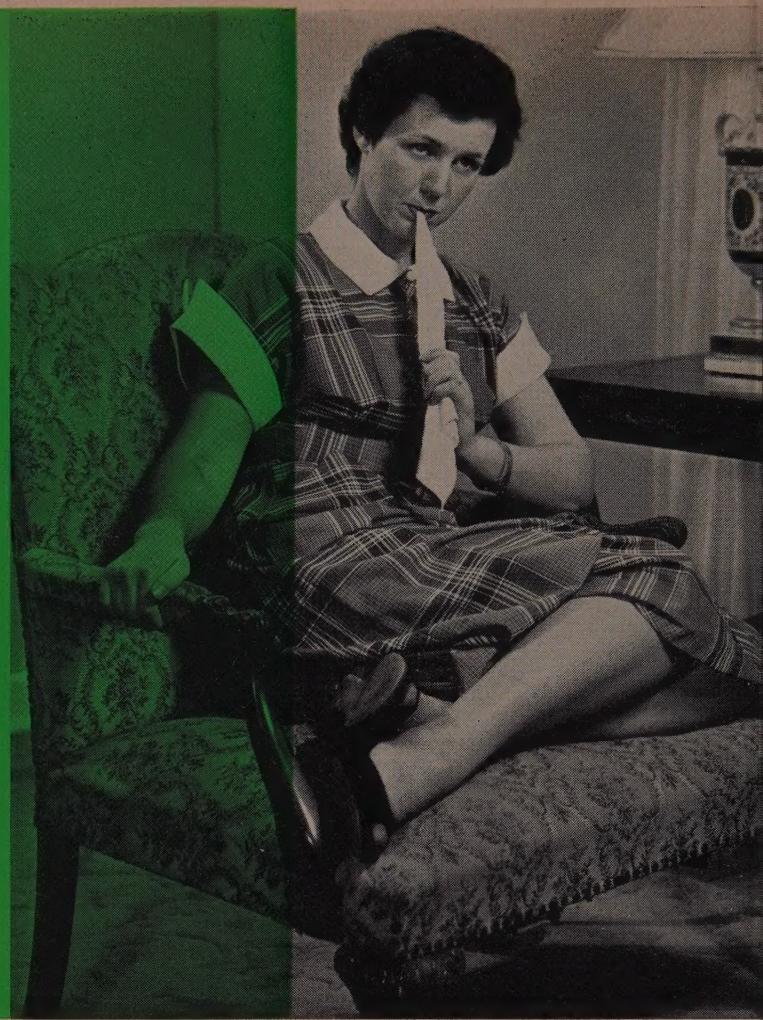
Part of the explanation may be that the Christian Church started life free

Continued on page 17

By Christine Fleming Heffner*

Do You Get Anything out of Church?

If you do not, maybe it is because you are looking for an emotional padded cell.



Harold M. Lamb

I met her on the street, and it was good to see her, after so long a time. I remembered that there had been a time when I saw her every Sunday, at Church. But no more. Apparently she had remembered, too, for she began to apologize for not getting to Church very often, nowadays. (I always wonder why anyone should apologize to me for that, when there is so obviously Someone else to whom the apologies should go!)

"I don't know," she went on, "it just doesn't seem as if I get anything out of going to Church any more." Her sigh was a little wistful, and it seemed to me she was nostalgic for the days of fervor and enthusiasm. But they were gone. She had tried, once in a while, hoping to find again what she had once found, but "I just don't get anything out of Church anymore."

Well, what do we get out of going to Church? We do get a lot of obvious benefits, even when we fail to get the emotional lift and spiritual soothing we so often seek there. We get the apparent things, and many more which are even more real, but much less apparent. We get a sense of community with our fellows that we seldom find elsewhere, though sometimes

we get more of a *feeling* of community at secular affairs. We get a sometimes jolting reminder of the existence of deeper aspects of life, and a shifting of perspective we badly need. We get reminded of God—and He seems so easily forgotten in these rushing days. We get (and this is not apparent at all, so we forget about it) the very real help of the Presence of God, the extra spiritual strength and stamina His grace affords. And we probably get this in greater measure those very times when we *feel* nothing out of the ordinary resulting from our Church-going. To worship God in the fine fervor of early conversion is a great thing, but it is a far easier thing than to worship Him by a sheer act of the will, without the buoying of the emotions. To worship Him, to offer Him our hearts' love and our souls' commitment just because of what He is instead of what we *feel* is surely a sacrifice pleasing to Him.

And here, perhaps, we come to the crux of the matter of going to Church

because of what we get out of it. Is that is our best reason for going, is sooner or later going to fail, for it will not stand up under the wearin friction of the commonplace, under the distracting pressure of mental or physical strain, nor under the threat of persecution.

But we are in no danger of persecution. Aren't we? Being thrown to lions and turned into flaming torches is not the only form of religious persecution. There are subtler (and perhaps more effective) methods in use in every community in our nation, in offices and schools and sometimes even in homes, this very day. Economic pressure, ridicule, social leverage are effective instruments of persecution. And our fellow Christians are suffering the old torments, and new ones in other places of the world. Moreover, remember that ours is the same Faith the early martyrs did suffer for. For what they got out of it? They got poverty and exile and terror and painful death! There must have been different motivation for their worship than our "what I get out of it!" They came from tiny mission groups, too, that met in homes, or deep in the clammy catacombs, surrounded by the

*Mrs. Heffner, author of *The Way of Light*, is the wife of the Rev. Edward A. Heffner, who in addition to his charge of Holy Apostles' Church, Ellsworth, Kans. practices as a doctor of medicine and eye specialist on a part-time basis. They have four children.



Eva Luoma

bodies of the dead, yet it was worth their lives, and more, to get there to worship together.

Obviously the Church has offered—and still does offer—better, and harder reasons for belonging, and for participating in its life. What are they?

A clue is found in the fact that, in the early Church, our word "communicant" was usually replaced by the term, "offerer." You see, the early Christians, who had found themselves in Faith worth dying for, saw that Faith as something to which they might give. They knew, of course, that they received much from it, but that receiving was an almost accidental result; it was the giving, the offering that was vital to their life in the Church. It was the privilege of offering themselves to God, within the Body of His Son, which was worth the threat of torment.

In our "gimme" days this seems almost fantastic. They sound like strange people, indeed, and yet—perhaps it is we who are queer, for this offering which meant so much to them was the logical expression of a basic human instinct, the instinct of worship, and represented, as well, the logi-

cal result of love. Love (leaving out the counterfeits which exist under the same name) inevitably expresses itself in sacrifice, in the giving of itself even where that giving is not necessary. The real lover inevitably wants to do something for the beloved. To the early Christians there was an insatiable urge to do something for God, not because He needed to receive but because they needed to give. They were moved by a compulsion to give to Him all they had: their lives, even their deaths and, always, their active, conscious, integrated worship. Worship is the adoring and thankful offering of self, by an act of the will, to the Beloved, a giving-up of self and of the self's desires and designs. It is an act of willing surrender as well as an act of praise. And though it is often carried forward by the sweep of feeling, and, in turn, carries the mood upward in its own motion—yet it is not primarily an emotional response at all.

And never forget that it was a matter of what they offered *together*. Surely Christianity was the first great religion to teach the value of the individual, but we sometimes forget that those early Christians, worshipping in-

A CHURCH MEMBER may wonder what has become of the fervor and enthusiasm she once had.

THE CHURCH offers hardy reasons to anyone for belonging to it and participating in its life.

dividually, could have done so in safety. They not only risked death to worship, but to worship together, within the mystical unity of the Body, outside of which they did not consider themselves Christians at all. And never think there was a social unity at that time that we have lost, that all was sweetness and light amongst the varied personalities that went to make up any local church. The New Testament tells us this was not so. They were fallible humans, even as we, and more varied in emotional, educational, social, and temperamental backgrounds than we ever find ourselves in any one parish, for they were slaves and aristocrats, Romans, Greeks, Jews and barbarians, learned men and illiterates. They disagreed, too. But they never thought that had anything to do with the unity of the Body. They still felt it necessary to come together, not only to worship formally, but to be taught, to learn the facts of the Faith, and to grow together in grace. That they might better offer! That is why they left their homes to brave the vicious wills of the persecutors, for themselves and their loved ones. For what they got? No, because they had something to give.

And so have we! Even the same as they did, for there is no essential difference between the men of the second century and ourselves. Except, perhaps, that they knew better than to look for security in a tottering society and for peace of mind in an evil world. They were a little more realistic than we are. So they saw the Faith we share as the mighty and wondrous thing it is, not as an emotional padded cell, where we hope to keep from getting bruised, or as a sort of spiritual benzedrine for a starved and weary soul. They had the urge to give themselves to God, in a lilting and throbbing response to the mere fact of Him, of what He is and of what He has done for us.

Love, gratitude, adoration, the giving of ourselves that is worship, is a reason for going to Church that will stand up under any sort of circumstances, year after year. If we go because of God, instead of because of ourselves, we shall not be so easily swerved from our purpose, for God is unchanging, while we are so fickle. And we shall be obeying an instinct as old as our race (and there is a deep joy in that) and fulfilling the true purpose of the Church of Jesus Christ in the world: the offering of man's soul to God in worship and adoration, the response of love to Love.

Multitudes have been born of Episcopal Church parentage and many people besides myself have chosen the Episcopal Church. One of these is Dean Pike of the New York Cathedral, raised as a Roman Catholic. Another is Don Shaw, an editor of the *Journal of Pastoral Care*, who came over from the Methodist fellowship. Another is Chad Walsh, raised in no Church, who went shopping for a Church and studied them all, finally winding up in the priesthood of the Episcopal Church. I have known many others, clergy and lay people.

My choice could only be on the basis of my own reasons. Why should I, raised in a Baptist family, trained in a leading Baptist college and theological seminary, then a minister of a fine Presbyterian congregation, lay all that aside and turn to the Episcopal Church in adult life?

I will state four of my reasons briefly:

1. I chose the Episcopal Church primarily because I became convinced of the historical claims of the Anglican doctrine.

I could not find any evidence in history to support the idea that our Lord founded a variety of Churches such as the Reformation produced, lacking historical connection with the Apostolic Church. Nor could I find evidence to support the claim of Rome that it is alone the one true Church and that the Papacy existed originally in Christian history.

What I did find by my study of Christian history over many years was evidence that our Lord founded one Church, the Church of the Apostles as attested by the New Testament, Apostles who were succeeded by Bishops, and have been ever since — an unbroken Apostolic Succession (for 1000 years in an undivided Church), and despite the addition of the papacy in the dark and middle ages, an unbroken succession of the episcopate in Orthodox, Roman, and Anglican Communions to this very day.

I concluded simply that Apostolic Succession is not a theory but a fact, a major fact of Christian history. This provides the authority for the entire ministry of the Episcopal Church, her right to the name Catholic and Apostolic, authority for her priesthood, the administration of the sacraments, for the Prayer Book, all in the name of Christ the founder of the Church. I looked at the record with an open

Why I am an Episcopalian

By the Rev. Warren L. Howell
Rector, St. Michael's Church, Trenton, N. J.*

A former Presbyterian minister (who was raised a Baptist) gives his reasons.

mind and let the facts speak for themselves, and this is where I came out.

2. I chose the Episcopal Church because it is faithful in teaching the Apostolic Faith and nothing else.

Owing to its papal claims, Rome, especially in the modern era since the Reformation and more in the last century, has added and continued to add to the original doctrine of the Church many elements unwarranted by Holy Scripture and never agreed to by the total of Christendom. These Roman innovations include papal infallibility (indeed the papacy itself), compulsory celibacy of the clergy, compulsory confession (itself a contradiction in terms), doctrines like the immaculate conception, and the assumption of Mary — soon to come no doubt other legendary additions such as the idea that Mary is co-Redeemer of the world. All these doctrines were unheard of for centuries, or merely held as private opinions.

On the contrary various Protestant bodies have rejected and continue to reject one or more of the original elements of the Apostolic Church, particularly creeds, sacraments, liturgy and episcopate. The result is that Protestants do not agree among themselves as to what is essential. At very least they emphasize one or another doctrine to the neglect of others.

In the Episcopal Church all the necessary truths are found, in proper balance and relationship. The Apostolic Faith is found in the Creeds, in the Scriptures, in the Prayer Book — all produced by the original Church, the one unbroken throughout the ages.

3. I chose the Episcopal Church because it preserves the best of both catholic and evangelical traditions of

all Christian centuries, without the errors of either Rome or the reformed bodies.

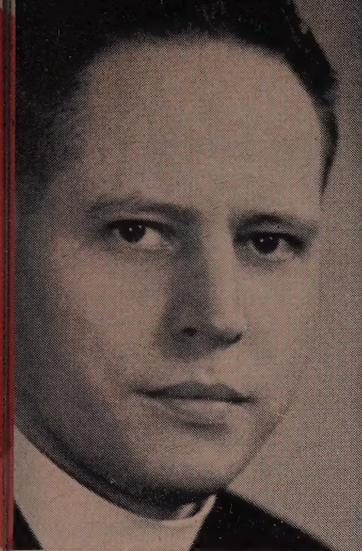
There are wonderful resources in every century of Christian life that rightly belong in the Church by whatever name, so long as all this is consistent with the original Scripture and Apostolic Faith.

On the Protestant side, the Episcopal Church did not reject the Reformation as did Rome and as does Rome still. Neither did the Episcopal Church let itself be overwhelmed by the Reformation as did Protestant reformers and their followers, who ended up in the name of individual liberty with the Body of Christ lying broken and bleeding.

But the Anglican Communion does in fact incorporate and preserve the essential Reformation principles, and is as truly reformed as any Christian body. Our worship is always in the common language. Holy Scripture alone is the basis of teaching. Our clergy, including bishops, are elected by the whole Church, and bound to the law and doctrine of the Church as in the first Christian era. We affirm also the right of private judgment and the priesthood of all believers. But these Reformation restorations to the Church (plus others) are retained without in any way surrendering any of the original elements of the Apostolic Faith.

4. Finally, I chose the Episcopal Church because its worship is liturgical and sacramental, thus ministering

*Fr. Howell is also a member of the new Episcopal Radio and Television Council of New Jersey (dioceses of New Jersey and Newark), a member of the Trenton Youth Consultation Service Board of Directors, and first president of the new Mercer County Association for Mental Health.



sorts and conditions

THE LIVING CHURCH has changed its clothes every now and then in the course of its 77 years of history, and the present change is made to keep abreast of the times. The regular readers of the magazine have undoubtedly been satisfied with it the way it was, but we have long felt that our format seemed a little stern and forbidding to people who had not got used to it.

THE NEW Living Church will be, like the old, a weekly record of the news, the work, and the thought of the Episcopal Church, uncompromisingly dedicated to the Catholic Faith as this Church declares it, and unfailingly hopeful of stronger and closer relationships with Christians of other Communions through a deeper loyalty to Christ, the Lord of the Church.

NO ONE can fail to be aware of the deepening of religious interest and dedication at every level of the Church's life that has been going on in recent years. We think that many more people — vestrymen, Church school teachers, Woman's Auxiliary leaders, and others — are interested in knowing what is going on in the Church at the national level, and in what is being thought and said to bring Christian Faith to bear upon the problems of our times.

OUR NEW FORMAT is our response to this deepening and broadening of Church interest. With first-class professional help, we have attempted to make a magazine that not only looks attractive to the eyes but helps the lay person to evaluate the significance — for himself, for his parish, for the world in general — of the things the Church is thinking, saying, and doing. The typography, the introduction of color, is only a superficial part of the story. The character of the news and articles, the emphasis and interpretation in the writing, is the main part.

OF THESE changes in format, the use of color is the most obvious, perhaps, but it is also the least certain of continuance. In these days of startling automobiles, of more daring use of color in clothing, interior decorating, in food packaging, and even, before very long, in television, black and white is likely to fail to win attention. But color costs money.

IF SOME 2,000 or 3,000 more people find that the magazine not only takes their eye but speaks more incisively to their spiritual needs within the next few months, the additional costs will be easily met. It is not, and never

will be, the object of THE LIVING CHURCH merely to entertain or amuse, nor even to educate painlessly by sugar-coating theology. Our object is to let people know what is going on in the Church that is interesting, important, significant, or valuable, and to do so as directly and forcefully as we can.

THE RELEVANCE of religion to all of life and the relevance of all of life to religion is the subject matter of "Sorts and Conditions." Every now and then, I find myself faced with a really challenging assignment, such as the task of finding some eternal significance in our new format. The significance, if any, is about the same as that of a new suit of clothes or a new set of furniture. It does — or should do — something for you. I wonder what the hatless girls of the younger generation are going to do when they need the spiritual uplift that their mothers used to get from buying a new hat.

AND YET "form" itself is a great word in philosophy and theology. In older writers it often refers to the essence of a thing — that which makes it what it is. The "form" of a sacrament is not merely a set of words, but the declaration and identification by a rational person of the true significance of the matter. Water is only water, and bread and wine are only bread and wine until the "form" set forth by the Church makes them the means of God's grace.

"FORMAL" has become a bad word in modern American thought — almost the equivalent of "insincere" — especially when religion is the subject under discussion. We still appreciate form, however, in important areas such as tennis, golf, and boxing.

THE HIGH Churchman and the Low Churchman are devoted with equal passion to their differing religious forms. It is a misunderstanding of the situation to say that one cares about form and the other doesn't. But High and Low have a meeting ground in the reasonable religious faith of the Prayer Book. For the real "form" of Christianity is not in its haberdashery but in its Gospel, its Creed, its Sacraments.

SO, while the form of your favorite Church magazine is expressed in its externals, its true form is found in its being the meeting place of Christian mind with Christian mind. The basic form controls the format, which has been redesigned primarily to make it easier for new readers to join in the discussion of the things of God.

Peter Day

P. HOWELL finds the Anglican Communion a model of what the Church originally was and what it can and shall be.

the whole person — body, mind, motion, and religious needs.

I found too little participation of people in Protestant churches generally. Too much depends upon the reaching or the personality of the minister, too little upon what all the people say and do (which is what truly means — "the work of the people" as a whole).

Christian worship must be emotionally satisfying and Christian teaching intellectually defensible. I found Protestantism too individualistic, too narrow in its views, too logical without an atmosphere of mystery and reverence, with too little symbolism to speak to the mind and imagination and too much moralism from the pulpit — unrelated to the dynamic needs of real people.

The Episcopal Church generally is free from both moralism and authoritarianism, free from perfectionism that wants to start a new Church every time somebody gets a new idea, free of unscriptural teachings — at the same time built on solid history, consistent with this history, yet providing great intellectual and moral freedom for its people, providing the full diet of the means of grace but then trusting the people to act on truth and work out their own lives as responsible members of the Christian community. Here is both freedom and authority.

The Anglican Communion attempts that no other part of the Church universal really does, and that is to be both Catholic and Evangelical, a small-scale model of what the Church originally was, and what in God's providence it can and shall be again.

Religion is a Heresy

Perhaps there has never been a period in history in which "religion" itself, as distinct from one particular form of religion, has been so universally commended as it is today. People have always been ready to speak up for the religion in which they believed and to urge others to adopt and follow it. But in the past, the idea that the important thing is to believe in some religion — any religion — has seemed, to most Christians at least, a strange and dangerous doctrine.

In fact, the only heresy to which the Episcopal Church attaches a formal curse is this one. Article XVIII. of the Thirty-Nine Articles says:

"They also are to be had accused that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved."

It is possible, however, that this belief in "religion" is becoming the great heresy of our age. Dr. Arnold J. Toynbee, whose superb article on work appears in this issue, has been giving a series of addresses at Union Theological Seminary in which he deplores the "exclusive-mindedness" of Christianity, its belief that it is "unique." Although Dr. Toynbee's special field is history, he has a competence in theology which lends force to his statements in this area also. Of even more significance, from the theological standpoint, is the leadership of the Rev. Dr. Charles Lowry, a first-rate theologian, in a high-level conference in Washington on "Spiritual Foundations." This conference adopted a "Call to the Religions" which sought to build a platform for peace, unity, and coöperation among men upon the spiritual foundations common to "the great religions of the world."

There is a technical term for this way of thinking — "syncretism." The term has been applied to things as different as trying to get two Christian Churches together on the one hand and mingling Christianity with pagan rites in backward countries on the other. It is interesting that the word "syncretism" is derived from a Greek word that means "uniting *against*." The term "united front" is a fair modern translation. Actually the effort is not being made to affirm a common faith but to oppose a common enemy. We would not love Hinduism and Mohammedanism so much hated, we not Communism more.

It is true that Christianity does, and should oppose Communism; and that other religions oppose and are opposed by Communism. But in our opinion, the

least effective possible way of opposing Communism is by a faith which has this and this alone as its common creed. The opposite of a black-and-white photograph is a negative in which the blacks are white and the whites are black. But the picture is a picture of the same thing — in this case, Communism. The power to which the Faiths seem to be testifying is not their own internal power but the power of their common enemy.

The 18th Article of Religion, quoted above, has a bearing on two distinct subjects. One of them is the age-old problem of individual salvation — "Can the non-Christian go to heaven?" That divine justice would condemn a man who, through no fault of his own, had never heard of Christ has never been regarded as an article of faith by the Church; but the Church has always insisted that if such men are saved they are actually saved by the Christ whom they do not know. "These all died in Faith, not having received the promise." The other subject, which is the subject of this editorial, is the question of Christianity's exclusive claims concerning itself and its Gospel.

Do the major religions have some great affirmations or disciplines or concepts in common — ideas which they can define and set forth as their common witness to mankind? Do they jointly rest upon an "act of belief" which they share with each other and do not share with atheists and agnostics?

Great minds — historical, theological, and political — are addressing themselves to this question, and they seem to be finding the outlines of an answer as indicated in the news item on page 14. But in our opinion that answer is false and cannot be anything other than false. It takes a great mind to create a great heresy, but it does not take a great mind to recognize it for what it is — a heresy.

Painful Divisions

Christianity has certain special relationships with Judaism and with Mohammedanism. Spiritually, as a Pope has said, we are Semites — the children of Abraham, the worshippers of the God of Isaac and Jacob. We are spiritual Jews who differ with our fellow-Jews primarily over one simple point — whether the Messiah has come or has not come in the person of Jesus of Nazareth. This is unfortunately not only a difference but a crucial difference. Even against the corrupt polytheism of the Roman empire, Christians and Jews found themselves unable to meet on a common religious ground as long as they could not agree on the person and work of Jesus Christ. In spite of the great religious heritage we share, we are painfully divided on the question that matters most: whether the Word of God was in fact made flesh and we beheld His glory, full of grace and truth.

Mohammedanism is, like Judaism and Christianity, a "theistic" religion. It bears witness to the one transcendent God, Creator of heaven and earth, to His personal concern for mankind, to His revelation of Himself. But Mohammedanism, like Judaism, departs from Christianity over the question of the person and work of Christ. Like a batter swinging at a third strike, whether another religion misses the ball by much or by little does not matter — it has still struck out.

Buddhism can hardly be described as a "theistic" religion at all. Hinduism, itself an amazing syncretistic

creation, has so many gods, including some dedicated to evil and bloodshed, that its theism has little contact with the Hebrew-Christian belief in one God of purity, holiness, and righteousness. These and the other great religions each have some good features—perhaps many good features—but all of them fail in the central question about the unique person and work of Christ.

The Christian outlook does not require us to think that nothing is known about God, about righteousness, and about truth outside the Christian Church. In particular, conscience—the ability to distinguish between right and wrong—is a revelation of God given to every human being on earth. Even conscience requires training, for we cannot agree with the conscientious cannibal over the religious rites he believes he ought to celebrate; but in general, a sincere effort to find and do the right is met by God with a sufficient indication of the direction in which He wants the individual to go.

Similarly, the spirit of worship, the awareness of a loving and lovable Higher Being is found in many places outside the Judaeo-Christian tradition. It is found in low cultures as well as in high civilizations. With it is associated the sense of the Holy, an awareness of the dangerous difference of deity from ourselves. Under the guidance of the Jewish prophets and the Ten Commandments, we have learned to know that this dangerous difference is primarily the reflection of God's demand for righteousness. What the primitive religionist looked upon as a capricious anger we see as a steadfast moral purpose.

Great religions that overleap races and cultures also testify to the essential unity of mankind. But so does any other great movement that overleaps races and cultures.

Such indications of God's nature and purpose as these are generally known as "natural theology"—the elements in religion that may reasonably be deduced from observing mankind and the world. Unfortunately, the "higher religions" do not particularly reinforce natural theology. A kinship with Christianity is not found so much in the priests and religious rites of other cultures as in the philosophers and in the common people's concepts of civic and filial obligations.

Similarly, atheistic Communism, a synthetic religious outlook imposed by force and conspiracy upon the people of Eastern Europe and China, is far removed from natural theology; but the common people of those countries continue to have consciences, to feel religious reverence and awe, and to sense their brotherhood with their fellowman.

It is certainly pleasing to God when a man—any man—believes the highest and does the best that he knows. God will surely recognize as a movement toward Him any movement of the human heart toward love and righteousness. But in our opinion He is not particularly interested in the discovery of a common ground among the higher religions. We do not think that He regards their collaboration as particularly helpful to the accomplishment of His purpose.

Two things characterized the ancient Judaism of which we Christians are the spiritual heirs. The first was an insistence that the Lord God is one, and is to be loved, worshipped, and served to the exclusion of all other gods; the second was the insistence that only those who sought to deal justly and lovingly with their

fellowmen would be accepted as His worshippers. This, as Christ pointed out, is the basic objective of both the Law and the Prophets.

The history of Israel is to a considerable extent the struggle of the faithful few who were loyal to God to uphold this twofold demand against the efforts of statesmen, kings, and sometimes priests to compromise with other religions. The denials, the negatives, of the Law and the Prophets were as significant as their affirmations. Christianity, like the Judaism out of which it springs, is a resounding "no" as well as a thundering "yes."

Early Christians Were "Atheists"

Christianity does not regard "religion" as a good in itself. The prophets inveighed against many kinds of worship, and not least against the worship of the one true God when it was entered into unrepentantly by immoral men. The early Christians proudly bore the name of "atheists," because they denied the gods of ancient Rome and Greece. And when Christianity prevailed in Europe, the old pagan gods were relegated to the place of demons.

The fact that, as a cultural phenomenon of our time, Christianity is primarily "Western" in outlook, allied (too closely perhaps) with the fortunes of a particular geographical area and ethnic group, may lead to a distorted idea of its basic character. It is not the religious expression of a certain culture, but an imported alien product, a sect of Judaism. Greek and Latin and Celt and Slav and Saxon are, with the Christian Indian and Chinese and Egyptian and African and Polynesian, simply individuals who have turned away from their own ethnic faith to embrace the teachings of a little Jewish fellowship who incorrigibly believed that they had a unique message about God for the whole world. They are the fulfillment of the prophecy of Zachariah: "In those days, ten men from the nations of every tongue shall take hold of the robe of a Jew, saying, 'Let us go with you, for we have heard that God is with you.'"

In this is found the answer to the question: "How could God reveal Himself to some nations and not to others?" There is an essential divine self-revelation, mentioned by St. Paul in the Epistle to the Romans, which is given to all mankind—to high religions and cultures, and also to low ones. The question really has little bearing on the relationship of Christianity to other "high" religions, since we must believe that God is just as concerned with primitive savages as He is with cultured pagans. But the historical completion of God's self-revelation is not believed by Jew or Christian to be a matter of divine insights scattered here and there among the religions of mankind; it was focused upon an insignificant land on the eastern shore of the Mediterranean, a land constantly overrun by conquering empires with higher cultures, and yet possessing a mission of showing forth the fullness of God's nature and purpose to all the rest of the world. God does reveal Himself to all nations; but He does so through one nation, of which we by our baptism have become naturalized citizens.

Further light on this subject will be cast by an article in next week's issue by Chad Walsh, together with editorial comments on the question of religion vs. secularism.

U.S. Church Is "Dream Come True" to Australians

Obstacles of Churchmanship and "diocesanism"

hurled in move toward self-government.

The Presiding Bishop of the American Church, the Most Rev. Henry Knox Sherrill, helped to jell plans for self-government in the Australian Church — plans which for 40 years have almost congealed a number of times, only to melt in the face of differences of churchmanship and an attitude described as "diocesanism."

Thorniest problem was that the Australian Church had no central organization — such as the American General Convention. This made Australians technically dependent upon laws of the Church of England. Visiting Australia after the conclusion of the General Convention in Honolulu, Bishop Sherrill arrived in time to address the Australian Synod. LIVING CHURCH correspondent Francis James here reports how Australian Churchmen, encumbered through the centuries by legal snarls and restraints, have finally succeeded in molding a strong constitution, inspired by the organization of American Churchmen.

By FRANCIS JAMES

The very title of the Australian Church indicates the kind of legal difficulty which it has faced since the First Settlement, in 1789, and which the new Constitution is designed to overcome. There is at present no such body as "The Church of England



RE
THE PRESIDING BISHOP AND THE ARCHBISHOP
The American Church might be called the Episcopal Church in the United States and Iowa, if it followed the name pattern now used in Australia

in Australia." It is properly called "The Church of England in Australia and Tasmania," which is like saying "The Episcopal Church in the United States and Iowa."

There is at present no central organization for the Australian Church — no central body with authority to legislate for the Church in matters of faith or organization or finance. There is merely an aggregate of separate dioceses.

No Constitution can possibly be accepted until the following steps have been taken: First, General Synod must accept a draft. Second, at least 18 of the 23 dioceses must then accept it in their own synods. Third, the six state parliaments must pass legislation embodying the entirety of the Constitution. And finally, the Australian Commonwealth Parliament must agree to an identical bill.

The chaplain who accompanied the First Fleet (which did carry some free settlers as well as convicts, and is regarded by Australians much as Americans regard the "Mayflower") was subject to the ecclesiastical jurisdiction of the Archdeacon of Calcutta. At the same time, he was a Royal Navy chaplain, "subject to the rules and discipline of war"!

It was not for 37 years — in 1825 — that the first Archdeacon was appointed to the Church in Australia. And it was not until 1836 that the first Bishop of Australia was consecrated. During all this time the Church in Australia formed, for all practical purposes, a part of the Established Church of England.

Americans will readily understand lat-

Spectacular Mix-up Mars Bishops' Vision

Bishop Dun of Washington noticed that his vision was blurring a bit on his return from General Convention.

By an odd coincidence, Bishop Sherrill had some eye trouble at the same time. On his return to the United States, he went to an oculist. "This is odd," said the oculist, in effect. "These glasses don't match your prescription." The bishop, recalling that Bishop Dun had been wearing glasses identical in appearance with his, dashed off a note: "Could we have mixed up our glasses?"

They certainly had. An exchange of glasses was made by special delivery.

Communicants Drop Average of \$1.37 A Week in Collection Plate

Contributions to 49 Churches included in a recent survey of Church giving by the National Council of Churches reached a record total of \$1,687,921,729. The figure represents a total of nearly \$151,000,000 over the previous year.

The Episcopal Church was not among the highest, either in total giving or in per capita giving. Highest per member giving was recorded by the Wesleyan Methodist Church with \$176.91 and Seventh-day Adventists with \$173.94. These and other Churches which stress tithing had much better records in this respect than larger Churches in which total giving was much greater.

The largest total giving was reported by the Methodist Church, whose 9,202,728 members gave \$345,416,448, or an average of \$37.53 per member. The Southern Baptist Convention reported a new high of \$305,573,654, or \$42.17 per member,

and the Presbyterian Church, U.S.A., gave a total of \$158,110,613, or \$61.47 per capita.

According to the 1955 *Episcopal Church Annual*, \$123,594,842.65 was given to the Church in the continental United States. This figures out to \$46.45 per member, or an average of 89c a week. However, Episcopal Church members include all baptized persons, whereas many Protestant Churches count only persons above the age of 13 or so as members. Using the number of communicants rather than the total number of members, the per capita giving figure for the Episcopal Church is \$71.23, an average of \$1.37 a week. *The Episcopal Church Annual*, 1955, figures represent the state of the Church in 1953. Since not all the figures given for various Churches are for the same period of time, comparisons are not entirely accurate and can be interpreted in a number of ways.

*The Most Rev. Henry Knox Sherrill, D.D., Presiding Bishop of the American Church, and the Most Rev. Howard West Kilvinton Mowll, D.D., Primate of the Australian Church.

developments, for Australia followed the United States in the trail of Federalism and the special legal problems that this creates — with this addition, that the Church in Australia failed to achieve either autonomy or a form of centralized government at the time of Federation, in 1901.

In that year there were six secular states, all of which the Church had been established, though bound by the law of England and local law in matters affecting property, discipline, ritual and so on. In the three most populous Eastern states of Queensland, New South Wales, and Victoria there were several dioceses (all arrived out of the original bishopric of Australia) which had formed themselves into ecclesiastical provinces whose boundaries were identical with those of the secular states. The provinces each had a sole kind of central government, and legislated, on minor matters only, through provincial synods set up under enabling acts of the state legislatures.

Was Untidy

In three states — Tasmania, South Australia and Western Australia — there was only one diocese. All these were extra-provincial, and their precise relationship with the others was never legally defined! Whether their bishops owed allegiance to the Archbishop of Canterbury or the Archbishop of Sydney was a question still not resolved: it was all typically British and untidy.

In addition to these provincial and diocesan synods of 1900, which had powers conferred upon them by the various parliaments, there was a General Synod set up in 1872. It was a body which had "glory without power," for nothing that decided had any binding force upon any diocese unless and until that diocese accepted it. This body met every five years, and comprised two Houses — the bishops, and the clergy and laity.

Since there were no sanctions behind General Synod, there was little that it could accomplish. Even if all the dioceses had agreed upon any important question, such as a revision of the Prayer Book, the approval of each of the state parliaments would have been necessary.

In the meanwhile, since Federation, the other Christian bodies had all arrived at central government — the Roman Catholics, Presbyterians, Methodists, and so on. The Church of England alone, although the largest group in Australia, had no central organization and, in the words of Bishop Batty of Newcastle, found itself bound by laws which we did not make, made by a Parliament in which we have no representation, and interpreted by Courts to which we have no access and from which we have no appeal."

Dissatisfaction with this state of affairs (the laws, Parliament, and Courts were those of England), became serious even before Federation. Successive English

Church leaders since then have urged the Australian Church to become autonomous, because the position of the Australian Church, bound by the civil laws of England, was if anything more embarrassing to English Church leaders than the Australians.

Successive General Synods appointed committees to draft a Constitution which would be acceptable to all 25 Australian dioceses. Drafts were submitted in 1916, 1921, and 1950. The first two were accepted by General Synod; but later refused by one or more of the dioceses.

The obstacles in the way of a Constitution have been two: first, an attitude of excessive "diocesanism"; second, differences of churchmanship which magnified the former obstacle.

The mother-diocese of Sydney, by far the largest, wealthiest, and most important of the Australian dioceses, is almost unique in its position as an extreme Low Church stronghold.

Sydney Diocese was the major stumbling block in the path of any Constitution until this fall, because of its insistence on "guarantees" for its special Evangelical position. Some other dioceses, however, have in the past been equally uncooperative: North Queensland and Bathurst, for example, have insisted upon "guarantees" of their special Anglo-Catholic tradition.

It will be seen that no Constitution could come into effect without the agreement of the diocese of Sydney.

At the General Synod of 1950, agreement between the dioceses seemed so unlikely to be reached that the search for a Constitution was almost abandoned. But by great good fortune, the Archbishop of Canterbury was then in Australia. He urged delegates to the Synod to persevere

in their efforts, and personally re-wrote the entire text of the draft Constitution which had foundered. It was this revised text which was presented to the General Synod this fall.

In the meanwhile, two important factors had emerged. First, the great body of Australian Churchmen, lay and clerical, made it clear in various ways that they had become impatient with quarrels over the minutiae of churchmanship, and that they would accept almost any Constitution as being better than none. Second, a split appeared in the ruling group in the diocese of Sydney. The foremost figure of the group, the aging Archdeacon T. C. Hammond, hails from Northern Ireland. He is an "uncompromising Evangelical" in his

We must remember always, in all our thanksgivings, that the Giver is greater than the gift.

own words. He is universally liked and respected in the Australian Church, especially by the majority of its leaders, who disagree with him theologically. Archdeacon Hammond declared that the revised draft contained all the safeguards that Sydney Diocese could reasonably ask, and all save a few irreconcilable elements in the diocese accepted his judgment.

Similarly, the diocese of North Queensland was happy to accept the judgment of the Anglo-Catholic Bishop of Rockhampton that there was nothing in the draft to which that diocese could reasonably object.

When the Synod met in the last days of September this year, the prospects for the draft were therefore bright.

This prospect was confirmed at the out-

Sacramento's New Cathedral Consecrated

The diocese of Sacramento has consecrated its first permanent Cathedral. Long before Bishop Porter knocked three times with his crozier on the front door on October 23d to begin the consecration rites, the new Trinity Cathedral in Sacramento was filled to overflowing with nearly 800 clergymen and laymen from throughout the 52,000 square mile diocese. Trinity has been a pro-cathedral, or parish church used as a cathedral.

The combined choirs of local churches — St. Paul's, St. Matthew's, All Saints' and Trinity — participated in the service. The Very Rev. Miller M. B. Sale, dean of the new cathedral, gave the consecration address.

Tea was served in the diocesan house. Visitors toured the new cathedral and the new deanery, which is rapidly nearing completion on an adjoining lot.

KNOCKING at the door of Sacramento cathedral is the Bishop and his chaplain, Rev. Robert Read.



set after an address by the Presiding Bishop of the American Church.

Bishop Sherrill made no direct allusion to the draft Constitution. He told delegates simply how the American Church was organized; the basis on which its central financial policy and control was decided, and of the advantages it enjoyed in consequence when tackling nationwide problems. He made some candid criticisms of the Church in America, and made the telling point that the Church in Australia faced much the same problems as the Church in America more than half a century ago.

To the 250 Australian delegates, the American Church, after this address, seemed like a dream of organization come true, and they proceeded for nine days to consider the draft Constitution in detail, with the American example before them.

There was so much discussion, and so many amendments in small detail were accepted, that the final text of the Constitution is still not available. In outline, however, it provides:

The text ordered to be printed is to be preceded by a declaration of the 1930 Lambeth Conference — the Lambeth Quadrilateral.

Part One of the draft sets forth under the heading "Fundamental Declarations" the doctrine shared by the Church of England with the rest of Catholic Christendom on the Creeds, the Holy Bible, the Ministry, and the Sacraments. Under the heading "Ruling Principles" are listed the place of the Prayer Book, the plenary authority of the Church to order her own affairs, and a statement that the Australian Church will ever remain in communion with the See of Canterbury and other Churches in communion therewith.

It is provided that the Fundamental Declarations shall be unalterable in substance or form, and that the Ruling Principles, though alterable in form with the consent of three-quarters of the Australian dioceses including the four great metropolitical sees, shall be unalterable in substance.

The remainder of the Constitution concerns the government of the Church.

The draft, as finally accepted, so ordered the relations between General Synod and the diocesan synods as to make the powers of the former real without reducing the latter to impotence.

Supreme Court Justices

A final ecclesiastical court of appeal is devised to insure that the evidence as such should be heard by lay lawyers, and yet safeguard the bishops in their rôle as guardians of the faith. The final appellate tribunal, as it is called, will comprise four laymen and three bishops, with a lay president. The laymen must be communicants who are or have been Justices of the Supreme Court or of comparable eminence in their profession.

It is expected that the Constitution will now be accepted by a sufficient number of dioceses within a year, and that within two years the necessary Acts of Parliament will have been passed.



VICE PRESIDENT and Religious Action conferees: Top-ranking government, military, and naval officials, educators, business men, Church people, and labor leaders met in Washington to ponder first causes.

Can the World's Religions Generate the World's Peace?

Priest heads high-level talks on "spiritual foundations." Vice President Nixon notes religion not a controller of world affairs.

By GERTRUDE ORR

With an Episcopalian, the Rev. Dr. Charles W. Lowry, and a Presbyterian minister, the Rev. Dr. Edward L. R. Elson, presiding as conference director and codirector, a high-level discussion of "Spiritual Foundations" was held October 24th-26th at the Sheraton-Carlton Hotel in Washington, D. C. Representatives of European and Asiatic embassies met with top-ranking government, military, and naval officials, laypeople, educators, business men, and labor leaders. They met to ponder not atoms or armaments but first causes. Representatives of the embassies of Egypt, Israel, India, and Ceylon sat together on the same platform for a panel discussion of "World Religion and World Peace."

Said Dr. Lowry, "It is the first time the embassies have talked religion." There seemed to be unanimous agreement throughout the six sessions with the statement of the famous Moslem jurist, Sir Muhammed Zafrulla Khan: "It is only through God that we can adjust our relationship with our fellow beings of all races, colors, creeds, and classes."

Vice President of the United States Richard M. Nixon opened the conference dinner meeting, where a skull cap, a fez, and gold braid added to the international flavor. "We read of a revival of faith everywhere," Mr. Nixon said. "Yet the world is tense with many little wars

and its fear that one great war might break out. Somehow religious faith is not having sufficient impact on man's political life. . . . It is a harsh fact that religious truth is not yet a controlling force in world affairs."

The Conference adopted a "Call to the Religions" read by Dr. Lowry. It said:

"Civilization rests ultimately on an act of belief. Men are believers before they are reasoners. Atomic energy is the symbol of a new epoch in human history. . . . Behind the cold war, which we now see had begun in the very midst of the Second World War, there lies revolution of global proportions. . . . There is a wide and impressive consensus in our world that the basis of true civilization is belief in human dignity and the intrinsic God-given value of every human person. . . . We call upon the leaders of the great religions of the world and the cultures associated with them to rise to the challenge of a global atomic age and to labor in concert and in warm friendship to bring about peace among men, unit and co-operation among nations. We issue this world-wide call, aware of the many differences of creed and worship among us, fully respectful of the right and conviction of all men, fervently in the name of God, our common Creator and the lover of the whole race of men."

This was the second national conference sponsored by the Foundation for Religious Action in the Social and Civil Order of which Dr. Lowry is co-founder with Dr.

*From left: Dr. Lowry, the Vice President, Dr. Elson, Jurist Khan.



Episcopal Church Photo

EPISCOPALIANS* participating in Cleveland Conference on Social Welfare. Christianity was likened to an open conspiracy and the derisive title of "do-gooders" was accepted — with reservations.

lson, pastor of President Eisenhower's church, the National Presbyterian. President Eisenhower addressed the first one held a year ago in Washington. "Our first conference was focussed on American democracy and its spiritual foundations," comments Dr. Lowry. "This year we have moved into the international field and problems from the total standpoint in this comic global age. The fact that such a representative group could sit down together to discuss civilization, religion, and the various major activities of man is very significant. We believe it will have an impact in many fields."

"The end of the Second World War in Europe and Asia 10 years ago did not bring peace or establish security," said Justice Khan of the International Court of Justice, the Hague, and former Foreign Minister of Pakistan.

"In fact the very means through which the surrender of Japan was enforced has since filled the hearts of men with new fears and fresh anxieties. . . . We have pierced the supersonic barrier; our moral and spiritual vision must also pierce the barriers set up by our present concepts of life and mortality. We must learn to think, not only in terms of life and death, but also in terms of the hereafter. . . . We must adjust our thinking to new dimensions: humanity, universe, eternity."

Two top-ranking government officials said at a luncheon meeting on the second day that national security depends on a deep and abiding religious faith. Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff, said that faith is a "primary ingredient" of the American way of life. He defined it as a belief in the "equality of men in the sight of God."

Lewis L. Strauss, chairman of the Atomic Energy Commission, told the conference that American national security is peculiarly associated with the idea of peace. "No one who studies the personal letters and the official papers of those formative years when Providence blessed our country with the most remarkable generation of statesmen ever to live in one land at the same time . . . can escape an awareness of their reliance upon divine goodness and the faith of these men in God. . . ." Spiritual responsibilities in the fields of business and labor were discussed at the

final luncheon meeting. Clement D. Johnston, chairman of the board of the U.S. Chamber of Commerce, brought out that the Christian religion and the American competitive business system are the "two most revolutionary forces in the world together." Communism and Socialism, he said, are "reactionary movements, leading mankind back to the bondage from which he has so recently emerged. Christianity endowed the individual with spiritual dignity; our American Constitution endowed the individual with political dignity, but it remained for American industry to endow the individual with economic dignity."

Labor's viewpoint was presented in a speech by Arthur J. Goldberg, general counselor for the C.I.O., read by Jack Barbash, an official of the organization. It said that the labor movement, as represented in the forthcoming merger of the C.I.O. and the A.F. of L. "would reach new heights of moral and spiritual responsibility because the leaders of the people who make up the movement do believe in these values."

The Hon. George C. McGhee, former Ambassador to Turkey, gave an address which was discussed by the panel of four embassy representatives. "In the new phase of the cold war which started with the donning by the Soviet rulers of the 'smiling mask,'" he said, "there is less compulsion to material effort and sacrifice. It is during this period we need more than ever to draw close to each other in the common bonds of the spiritual bases of our great religions."

*Pictured are some of the 114 Episcopalians who took part, of whom 97 were official delegates: seated, left to right, Miss Esther Stamats, director of Christian Social Relations for United Church Women; Bishop Street, suffragan of Chicago; Mrs. Leon W. Ellis, Central New York director of Christian Social Relations for United Church Women; Bishop Sherman, suffragan of Long Island; Mrs. Muriel Webb, associate secretary of the Department of Christian Social Relations of National Council; and Miss Bernice Quimby, executive director of the Federation of Protestant Welfare Agencies. Standing, left to right, are the Rev. Dr. Almon R. Pepper, director of Christian Social Relations for National Council; Mrs. T. L. Swandner, director of the Good Samaritan Center, San Antonio, Tex.; Dr. Niles Carpenter, dean of the School of Social Work, Buffalo, N. Y.; the

Churches Urged To Speak Out On Social Issues

By WILLIAM SPOFFORD, JR.

Moving from the problems of teenagers acting out their hostility and frustration through quick slashes of switch-blades to the historic bases for Christian social welfare; from the plight of the migrants in rural America to the right of American citizens to be non-conformists and social experimenters; from the critical need for trained psychiatric and social work personnel to the Churches' responsibility to be the conscience of the nation, the National Conference on the Churches and Social Welfare met in Cleveland's Municipal Auditorium from November 1st to 4th. The meeting was the culmination of three years of planning. The 1500 delegates were asked to take a long, intensive look at the over-all conference theme, "The Churches Respond to the Nation's Needs."

Ninety-seven official delegates of the Episcopal Church, including four bishops, took part. Many were chairmen and consultants for 23 of the 40 functional and general working groups into which the conference was divided to establish programs and guide-lines for the development of social welfare and Christian concern in the years immediately ahead.

The chairman, Dr. Leonard W. Mayo, director of the Association for the Aid of Crippled Children of New York, set forth a three-point program. He urged the

Rev. G. Paul Musselman of the division of Urban Industrial Church Work of National Council; the Rev. William B. Spofford, Jr., director of the Western Extension Center, Roanridge; the Rev. William H. Kirk, headworker, Union Settlement; the Rev. Arnold Purdie, executive of the Christian Social Relations department of the diocese of Pennsylvania; Robert M. Webb, director of the Queens Rehabilitation Program; the Rev. Otis R. Rice, director of religious work at St. Luke's Hospital, New York; and the Rev. Kenneth E. Nelson of the division of Health and Welfare Services of National Council.

Churches to defend free speech and the right to the unpopular view, whether religious or secular, as vital to the survival of freedom. He called upon Church leaders to speak out with courage and clarity on current social issues that go to the heart of their religious convictions and to the roots of human needs; and to become acquainted with welfare programs, take an active part in interpreting social welfare needs to the community, and in arousing Church members to take action.

Dr. Eugene Carson Blake, president of the National Council of Churches, likened Christianity to an "open conspiracy" seeking a revolution to refresh and inspire the social conscience of the nation. "Cynical men have lumped us together under the derisive title of 'do-gooders,'" he said. "We accept the title and let it be known to all our critics that it is our resolution to do good to all men. But we are not the purveyors of inadequate palliatives to a society that always remains less than truly just. We are engaged in an open conspiracy to make a better world according to the pattern revealed by God through our Lord Jesus Christ."

Here are some of the points made in the message to the Churches which was the result of the Conference:

- ✓ Every Church welfare agency should affiliate with its local council of social agencies and join the national standards-setting organizations appropriate to its field of service.
- ✓ Every local church should establish a community service committee or a social action and education committee.
- ✓ Social agencies must take on new problems of our changing culture: the increasing number of the aged, the migratory nature of American life, which uproots families, and the threat to basic American liberties growing out of pressure toward conformity.
- ✓ Churches should train and use more lay visitors to supplement the work of clergymen. They should expand recreation and group work activities for all ages, to counteract the anonymity of urban culture.
- ✓ Churches should pioneer in social and health services in rural areas where government agencies have not yet provided them.
- ✓ Churches should give attention to several issues of social policy, including: public housing and its relation to the race problem, how the nation's health needs can best be taken care of, and the use of tax funds for Church-related social welfare programs and in subsidies for Church hospitals.

During the conference, the Episcopal Church delegates joined in a dinner meeting at Trinity Cathedral, Cleveland, where, under the chairmanship of Bishop Burroughs of Ohio, the Department of Christian Social Relations of the National Council reported on its current work.

Princess Affirms Sanctity of Marriage

Report from London
By Canon C. B. MORTLOCK

The religious conviction and sense of duty to which Princess Margaret gave expression in the announcement of her decision not to form a union with Group Captain Peter Townsend took most people by surprise. The almost daily meetings of the Princess and the group captain over more than two weeks seemed to portend only one result. The popular and tabloid newspapers had carried their campaign of hysteria to such lengths as to make it appear that the couple were the victims of a cruel conspiracy of narrow-minded bigotry in which the Church, represented by the Archbishop of Canterbury, was the malevolent ringleader.

On the Princess's decision disappointing their hopes they applauded her sacrifice and turned in fury on the Church. It was made to appear that disestablishment was now inevitable, much being said about the Queen being "head" of the Church.

In fact, the Princess has done more for the cause of religion and the sanctity of

Where God occupies sufficient space in a human heart, there is no room for despair.

the marriage bond than could have been accomplished by any other means. Unfortunately muddled thinking persisted in minds that ought to have known better. The Manchester *Guardian*, for instance, wrote of "the enforcement of disregarded taboos and the assertion of ecclesiastical authority." As the *Spectator* points out in an early November issue the struggle was conducted "solely within the mind of the Princess herself." There is almost complete failure outside Church circles to realize that she made up her mind as a loyal member of the Church of England. The fact that it happens to be the Established Church is entirely irrelevant.

The Church is being reproached for not adapting its morality to that of purely secular society. The Princess is represented as a pathetic victim of a heartless rigorism. Group Captain Townsend's part

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PRINCESS MARGARET. Her decision has made one step, not more difficult, but easier for others.

in the decision, to which the Prince made such touching allusion, is completely ignored.

Princess Margaret's example to the nation is inescapable. She has taken the most heart-rending decision at the dictate of conscience. She has chosen to submit to the will of God rather than to follow her personal desires. The *Church Times* comments: "She has done the plain duty laid on every loyal member of the Church, a duty implicit in the teaching of our Blessed Lord Himself. And because of her position, she has made it one step more easy, rather than one step more difficult, for others to follow that teaching also."

There remain some Churchpeople, represented by the modernist *Church of England Newspaper* (an entirely unofficial organ despite its title) who advocate the "marriage" in church of divorced persons who have spouses still living. They have taken advantage of the whole affair to press their views as those of humane and right-minded Christians.

THE BISHOPS

Bishop Noland, suffragan of Louisiana, was elected coadjutor of Montana on the fifth ballot November 10th at a special diocesan convention at St. Peter's Cathedral, Helena. At the end of the balloting, it was moved to make the election unanimous. The second highest number of votes went to the Rev. Roger Blanchard, executive secretary of the Division of the Work of National Council.

Bishop Noland has not decided whether to accept his election. He will visit Montana before making his decision.

Bishop Quin entered the hospital shortly after his retirement as Bishop of Texas October 31st, for removal of a growth behind his ear. He underwent similar surgery at about the same time last year. Reports on his condition after the operation were favorable, and he was expected to leave the hospital after about a week.

What's the Good of Work?

Continued from page 5

rom the Graeco-Roman prejudice against the humbler kinds of work. Christ's first followers had been Galilean fishermen. Matthew was perhaps unique among the Apostles in being a civil servant. The rapid spread of Christianity through the Roman Empire was at first mainly among the urban artisans, shopkeepers, and minor business men.

The Church felt no disdain for work; had no prejudice against slaves; it was concerned impartially for human souls, whether their bodies were legally enslaved or free; it was concerned for their spiritual welfare; and it was therefore concerned with them individually. It sought to strike spiritual sparks in human souls rather than to produce social and political effects by legislative and administrative measures. Let me illustrate these points from passages in St. Benedict's rule.

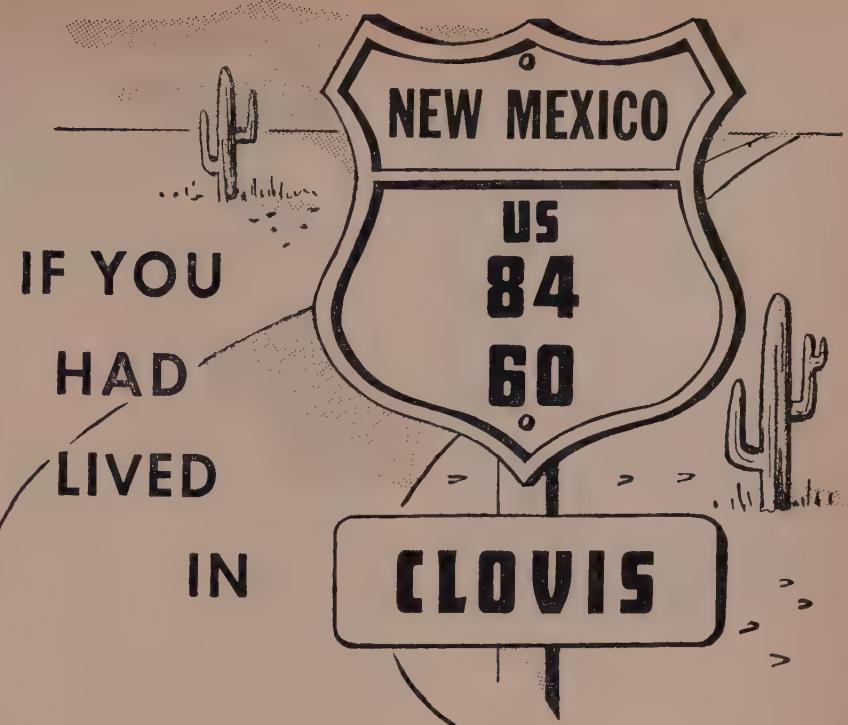
Here is a passage in Chapter II of the rule (the chapter which prescribes what the Abbot's character and conduct should be):

"There must not be any differential treatment, by the Abbot, of members of the monastic community. One monk must not be more loved than another, except in so far as the Abbot finds him better in obedience and in good deeds. A free-born monk must not be put over one who has been a slave before joining the community, except for some well-founded reason that has nothing to do with the monk's previous civil status—and the Abbot will put any monk, of whatever previous rank in lay society, over any other in accordance with the dictates of justice to the best of the Abbot's judgment. Otherwise, each should keep his place, because, slave or freeman, we are all one in Christ, and are all serving on an equal footing—an equality in religious servitude—under the command of one Lord. It is not in God's nature to take human persons at a undune valuation."

Since the reading of works of divinity, and *a fortiori*, the practice of religious meditation, may prove to be beyond the capacity of some souls, other kinds of work are to be assigned to these, to save them from having idle time on their hands. Furthermore,

"Brothers who are sick or delicate are to be assigned work, unskilled or skilled, of kind that will keep them from being unemployed and at the same time will not be so heavy as to overtax them or to drive them away."

The Benedictine attitude toward work that is illustrated in these passages of the rule can perhaps be summed up by saying that, for St. Benedict and his followers, work is an honorable occupation in itself, but is valuable only in so far as it ministers to the worker's spiritual welfare. In other words, St. Benedict is re-consecrating man's work to God's glory and service. He is making work, once again, part of the practice of religion, as



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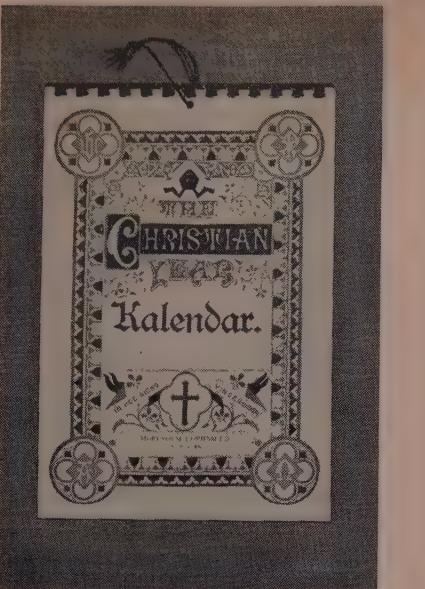
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it had been, long ago, for pre-Christian tillers of the soil and, before these, for paleolithic cave-men. He is, in fact, putting Christianity into practice by putting man's work back into its original and natural spiritual setting.

Today, no doubt, it seems a far cry from this ideal to Pittsburgh and Gary, not to speak of Osaka and Magnitogorsk. Yet the historical links are clear. One of these links became familiar to me during the inter-war years, when I was living, for about four months of the year, in the North Riding of Yorkshire. My home there was at the southern foot of a tangle of hills, between the valleys of the River Derwent and the River Tees, which had been on the southern rim of the ice cap in the glacial age and which, even after the retreat of the ice, had obstinately resisted man's efforts to enter in and take possession. This region was still a wilderness in the 12th century of the Christian Era; and, after the Benedictine Order had grown its Cistercian offshoot — a monastic corps of silent workers — these new carriers of the Benedictine movement were told that they might have the North Yorkshire wilderness if they could reclaim

The physical hardships of the enterprise almost broke the hearts of even these indomitable pioneers; but they did not give in, and their perseverance reaped a rich reward. The dales were brought under cultivation. The moors and fells were stocked with sheep. The lodes of iron ore were discovered and were opened up. And the spiritual purpose of these material achievements was given visual form in the architecture of four great Cistercian abbeys: Rievaulx and Byland in the east and Fountains and Jervaux in the west. These Cistercian monks were the founders of the iron industry of Teesdale and the woolen industry of the West Riding. And you know how great a part these two Northern English industries have played in the Western industrial revolution within the last 200 years. They have played a key part in the modern industrial development, not only of Great Britain, but of the whole Western world and its vast non-Western dependencies and hinterlands.

This has been one of the incidental consequences of the foundation of the four Cistercian abbeys in the North Riding of Yorkshire about 800 years ago. Yet today, when hundreds of village churches and dozens of cathedrals, built in the course of the same period in the same orders of architecture, are still in being and in use both in Britain and in Continental Western Europe, these four Cistercian abbeys are in ruins. They are no longer historical monuments, like the Roman Wall and Stonehenge; and their history is ancient history, like the history of Troy and Ur. The industries that have stemmed from them are still in full blast, but the Cistercian founding fathers of these industries have no direct living successors at the spot. What is the explanation of this?

appearance? At least one of its causes is the unforeseen and unintended magnitude of their economic success.

The Benedictine Order and its offshoots achieved this enormous economic success because this had not been St. Benedict's primary aim. St. Benedict had put his monks to work for the good of their souls. But, in thus reconsecrating man's work by reincorporating it in man's religious life as lived by Western Christian monks, St. Benedict had re-imported into his followers' attitude toward work the potent spiritual driving-force of religious enthusiasm. In an economically prostrate 10th-century Italy, he did not and could not foresee that this new spiritual power at he was putting into his monks' economic activities as a means to a spiritual end might gradually give these activities such an impetus that they would burst the bounds of his well ordered and nicely balanced monastic regimen and would become an end in themselves and, in the process, would be deconsecrated, without losing their hold upon their devotees. By the 15th century the monastic ideal, bequeathed to Western Christendom by Benedict, was manifestly being worsted by its incidental economic success; and, in prospect, we can see that this economic success had been inevitable. For a Benedictine monk, work was not only lawful; it was part of his religious duty. He could do it with a good conscience because he was doing it, not for his own material profit, but for the glory of God and for the profit of his community; and the monastic community's corporate profit from its members' work was bound to be steady and cumulative.

A monk who had originally been drawn to the monastic life because he had felt a spiritual vocation might now be diverted, first because he had become a monk, to business activities in the monastery's service. And a layman whose vocation was not for religion but for business, and who had not happened to inherit a family manor or a family mill which would have given him an opening, in secular life, for exercising his talents, might now seek entry into a monastery because he realized that this would be a place where a man with a gift for business, but without private capital of his own, might find scope for his capacities and his ambitions.

Such were some, at least, of the monks who built the monastic industries up in Western Christendom in the later middle ages; and such were, undoubtedly, some of the laymen who despoiled the monasteries at the beginning of the modern age. These lay plunderers of the monasteries did not see why they should have submitted to the inconvenience of becoming monks themselves in order to capture the monasteries' property and the monasteries' business.

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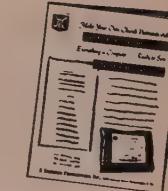
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Continued on page 21

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BOOKS

Accent on Prayer

PREFACE FOR PARENTS. Counsels for the Expectant Mother and Father. By Anita Wheatcroft. Foreword by Dora P. Chaplin. Illustrated by Berit Homestead. Seabury Press. Pp. 95. \$1.75.

There are many books on child care, pre-natal and post natal; but most of these are concerned only with physical well-being. Believing that guidance is needed on the emotional and spiritual aspects of childhood development in its earliest stages, Anita Wheatcroft has in her *Preface for Parents* sought to prepare parents themselves for their spiritual responsibilities.

Mrs. Wheatcroft, is the wife of the Rev. G. R. Wheatcroft, rector of St. Francis' Church, Houston, Texas, and is herself the mother of three children. The strong point of the book is its emphasis on personal prayer and devotion. Its weakness is the inadequate place it gives to the sacramental life and its somewhat defective sacramental theology — as for example the omission of the main act of baptism—pouring water on the child—in the description on page 84:

"Later in the ceremony the minister, pronouncing the child's name, dips his fingers in the water that symbolizes the washing away of sin and signs the baby with the sign of the cross that symbolizes Christ" (p. 84).

Nevertheless, despite a few such blemishes, the book meets a real need and



SHARERS with God in a great undertaking
should, as far as it goes, bring to expectant mothers and fathers a sense of sharing in a great undertaking as fellow workers with God.

FRANCIS C. LIGHTBOURNE

Books Received

AQUINAS. By F. C. Copleston. Penguin Book. Pp. 268. Paper, 85 cents.

THE MINISTER'S CONSULTATION CLINIC. Pastoral Psychology in Action. Edited by Simeon Doniger, Ph.D. Channel Press, 159 Northern Blvd., Great Neck, N. Y. Pp. 316. \$3. ["A selection of questions submitted by ministers to the magazine *Pastoral Psychiatry*, and answered by a board of psychiatrists, psychologists, social scientists and clergymen."]

DAILY DISCOVERIES. Devotional Readings for Boys and Girls. By Robbie Trent. Harpers. Pp. 151. \$2. [Author "has had a full career as elementary editor for the Sunday School Board of the Southern Baptist Convention since 1929. . . ."]

ON LISTENING TO ANOTHER. By Douglas Steere. Harpers. Pp. 71. \$1.50. [In substance, the Swarthmore Lecture for 1955 at the London Yearly Meeting of the Society of Friends. . . .]

*From *Preface for Parents*. Reproduced by permission Seabury Press.

A Mistreated Book

A review by the Rev. DONALD J. PARSONS

THE DRAMA OF THE BOOK OF REVELATION. An account of the Book . . . with a New Translation in the Language of Today. By John Wick Bowman. Westminster Press. Pp. 159. \$2.50.

THE most mistreated book of the New Testament is certainly the Revelation of St. John the Divine. Gross misinterpretation at the hands of fanatics or neglect by the great body of Christians as too hard to understand — this has been its customary fate. John Wick Bowman, therefore, deserves praise for his recently published *The Drama of the Book of Revelation*, which aims both to make Revelation more intelligible to the general reader and to interpret it in a sane and wholesome fashion.

In particular, he analyzes the book as basically a drama in seven acts, to which a superficial letter form has been given to speed its dissemination. Brief

comments are made on the individual passages; they are consistently helpful and would be agreed to by the majority of scholars. The commentary on 20:1-10, however, is neither very convincing nor too clear. For the general reader a most valuable feature is the arrangement of the material, which aids greatly in clarifying what Revelation is all about and where it is going. The new translation given is often fresh and vigorous, but it occasionally lapses into excessive wordiness. For example, "I who really am cognizant of man's motivations and affections" (2:23), lacks the brevity and concreteness of the King James version's "I am he which searcheth the reins and hearts."

This work deserves to be commended. Its clarity, sanity, and excellence of arrangement should make it a great help to non-specialists in understanding this fascinating book.

ample, it is prescribed by St. Benedict, Chapter LVII of his Rule, that, when y of the products of the skilled workers the monastery are put on sale, the nks must be on their guard against ing the vice of avarice creep in when y are fixing their prices. "Goods pro-
duced in the monastery should always be d a little cheaper than the prevailing ce asked by other producers, i.e. lay-
men." St. Benedict lays down this rule in innocence. The reason that he gives presribing it is "that God in all
things may be glorified." He is quoting
scripture (I St. Peter 5:11), and his con-
cern is to show mercy and charity to the consumer at the monastic community's
expense.

St. Benedict did not realize that, in king a practice of selling below the market price, a monastery would be tak-
ing advantage of its longer life and deeper
resources to drive its lay competitors out of
business. This lesson in elementary eco-
nomics has, though, been consciously
learned, and been deliberately acted upon,
by latterday lay successors of St. Benedict's
lustrous Cistercian monastic heirs. In
our Western world in A.D. 1955, we can't
read this precept in St. Benedict's
rule without associating it with the ob-
noxious modern word "undercutting"—
a word which immediately recalls one of
the more ruthless of the methods by which
great fortunes have been won in private
economic warfare in our Western business
arena within living memory.

In our now tense and care-ridden West-
ern society, the cornucopia with which St.
Benedict has endowed us is still churning
out material production in an ever-in-
creasing volume at a geometrical rate of
progression to which no limit seems, as
yet, to be in sight. Yet St. Benedict's
own Western Christian approach to the
problem of man's work in God's world



Detail, from Greek amphora, 550-525 B.C.
Metropolitan Museum of Art

gan to miscarry at least as long as 700
years ago; and the destruction of those
Cistercian monasteries in Yorkshire at the
Reformation, more than 400 years ago,
signifies that, by then, the miscarriage of
the Benedictine approach had gone to dis-
astrous lengths.

Since the Reformation, there has been a
second attempt in Western Christendom
to reconsecrate man's work; and we may

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call this the Puritan approach to the problem; for, though the Puritans, in the stricter historical usage of the word, have been merely one section of the middle class in the Protestant countries of our modern Western world, the name can, I think, properly be applied, in a broader sense, to the modern Western middle class as a whole, including its Episcopalian as well as its Presbyterian and Congregational Protestant members, and its Roman Catholic members as well.

The French and Belgian Catholic bourgeoisie, for example, has been Puritan in this broader sense, as well as the Dutch and British and American Protestant bourgeoisie.

What has been the secret of this modern Western bourgeoisie's business efficiency in politics as well as in economics? It has been the same as the secret of the efficiency of these modern Western middle-class laymen's predecessors the medieval Western Christian monks. The modern Western bourgeois, like the medieval Western monk, has prospered in his handiwork because he has consecrated it and, in thus placing it under the auspices of Christianity, has animated it with Christianity's spiritual driving-force.

In modern, as in medieval, Western Christendom, this force has retained and increased its momentum in the secular field after it has been divorced from its original religious inspiration, purpose, and significance. Its physical vigor has persisted, unimpaired; but its moral character has not remained unchanged. A force that was beneficent so long as it was being exerted in the service of religion has become demonic now that it has been dissociated from religion and has come to be an end in itself.

This demonic aspect of our deconsecrated business activities — our marvelous business organization and our marvelous technology — is a portent in our contemporary Western life that is now arousing widespread concern and alarm in Western souls.

What, then, is the lesson, bearing on our perennial human problem of man's work in God's world, that is to be learnt from the successive miscarriages of the Benedictine and the Puritan attempts to solve this problem in Western Christendom?

There can, I think, be no doubt that, notwithstanding these two miscarriages, we ought to make yet a third attempt in Western Christendom to reconsecrate man's work to God's service. It seems certain, on the evidence of past history, that man's work can be healthy and benefi-

cent only when it is a part — and a su-
ordinate part — of man's religion. Wh-
work has been divorced from religio-
work has always become demonic and de-
structive. This divorce has thus invari-
ably proved to be calamitous; but the per-
petual recurrence of this disaster can hardly
have been accidental.

The problem, as I see it, is how we are
to keep our work, when once we have
consecrated it, in that subordinate re-
lation to our religion to which the very a-
ct of consecration has dedicated it. This is
difficult because, in the act of consecration
we are transmitting to our work our re-
ligion's spiritual driving-force; and the diffi-
culty is to prevent this driving-force
from running away with our work instead
of keeping it in its place. There is a
besetting tendency for this driving-force
to drain away out of our religion as
it pours into our work; and, if this happens,
the right relation between religion and
work comes to be inverted. So far from
work remaining subordinate to religion as
religion becomes irrelevant to work; and
then work breaks away from religion and
comes to be an end in itself — with the
disastrous results known to us in the past
and therefore now feared by us as we pre-
apprehensively into the future.

Well, here is our problem as it appears
to one Western observer, alive in the fall
of 1955, who has been brought up in the
Episcopalian Protestant Western Christia-

I will conclude by putting before you
again, two very general considerations
which have already arisen in the course
of what I have been saying. My first point
is that man's work in God's world cannot
be healthy or beneficent unless we can
consecrate it; and this point cannot be put
better, I feel, than in George Herbert's
words in his poem *The Elixir*:

Teach me, my God and King,
In all things Thee to see,
And, what I do in anything,
To do it as for Thee.

This is the famous stone
That turneth all to gold;
For that which God doth touch and own,
Cannot for less be told.

My second point is that the price of con-
secration is the same as the price of liberty:
it is eternal vigilance — and the ex-
ercise of this vigilance cannot be delegat-
ed by you and me to the public authori-
ties, civil or ecclesiastical, for them to ad-
minister it for us vicariously. This is not fe-
asible, because the place where work
consecrated and deconsecrated is not the
impersonal field of relations between
which we call society; the place where
work goes right or wrong is the soul
of each individual human being; and "no
of them can by any means redeem
a brother, nor give to God a ransom
for him" (Psalm 49:7). Each one of us has
to keep watch over himself, in the home
and with the help of God's grace.

ACU CYCLE OF PRAYER

November

20. St. John's, Athol, Mass.
- 21.-24. Church of the Resurrection, New York, N. Y.
25. St. Gabriel's, Rutherfordton, N. C.
26. Good Shepherd, East Chicago, Ind.; Trinity, New Castle, Pa.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be given at least as seriously as his own.

Air Strips Are Easy

Through the kindness of officials of the C.U., and others, I am being enabled to fulfill a month's schedule in the U.S.A., my way back to New Guinea from English leave. I welcome, with sincere gratitude, this opportunity to make more widely known the work and needs of the missionary diocese of New Guinea. It would, however, seem to me churlish, if I were to be like Oliver Twist "asking for more," without at the same time seeking every possible opportunity saying, "Thank you," to the Episcopal church for previous generosity to us. Bishop Strong (my superior) and I will know the heavy overseas missionary commitments which face the Episcopal church in her own missionary areas. At the conclusion of Bishop Strong's stay in U.S.A. last year, the Presiding Bishop informed him that, through the National Council, the Episcopal Church is able to offer us an aircraft for our use. This gift is remarkable not only for its generosity but also for its appropriateness. An increasing number of our mission stations lie in mountain valleys which it is comparatively easy to make strips, but which require many days of exhausting climbing to reach on foot. Supplies have to be transported to these stations; the bishops have to visit there the course of their already over-packed schedules; even more important, there are sometimes stretcher-patients to whom rapid transportation to hospital may be a matter of life or death.

Bishop Strong has, naturally, already expressed his gratitude to the Presiding Bishop for this most generous gift. I myself, have [recently] called upon the Presiding Bishop to underline our thanks. It is I write this letter to representative church papers so as to make known to a

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wider public the sense of gratitude we feel to the Episcopal Church for helping us in this way.

May God bless you all for your kindness.

DAVID HAND

Bishop Coadjutor of New Guinea

Name of the Church

Where in the text of the Book of Common Prayer is the name "Protestant" to be found? If it were so important a "fact" that we are a Protestant Church certainly it should say so somewhere in the Book which has so much else to say as to what we are. In the Second Office of Instruction (p. 291) the Church is described as "One, Holy, Catholic, and Apostolic"; nowhere in the Offices nor anywhere else in the Prayer Book does it even say that we are both Catholic and Protestant, which most of us agree is a major emphasis in our Church's teaching. Then there are, of course, the two Creeds, the prayer for the Church (p. 37), the Bidding Prayer (p. 47), and notably the Office of Institution — especially the prayers on pages 572 and 574, as well as many other references to "the Church." Nowhere are we asked to pray for the "Protestant Episcopal Church"!

To those who declare that the Church is "a Reformation Church in fact," may we suggest that they read Anglican Church history, completing or verifying such reading with reference to a "fact"

of our American Church history by noting the final sentence in the next to the last paragraph of the Preface to the Book of Common Prayer (p. vi).

Let's keep the ball of agitation rolling so that something may yet be done to change the incongruous position in which our Church continues to find itself.

Rev. ROWELL CROCKER
Rector, Immanuel Church
Ansonia, Conn.

1874-1955

In your recording of the death of Bishop Harry Tunis Moore [L.C. October 23d] you stated that he was born in 1847, which would make him 108 years old. The date of his birth is given in the *Episcopal Church Annual* as October 4, 1874.

Mrs. B. M. B. MUNN
Germantown, N. Y.

The Spirit and Spirits

It's no wonder that Christians of other churches think Episcopalians are worldly people when a man of Dean Pike's stature writes as follows on p. 52 of his *Beyond Anxiety*:

"The cocktail hour can be of real renewal — our imaginations inspired, our vision cleared. A martini before dinner can put a new face on things, enabling those who have evening tasks to approach them with more freshness. Steins of beer can enhance a late evening bull-session.

The right wine can play its part in the glory of an evening."

I thought people who depended on the Spirit did not need spirits to add zest to life, and when I called the attention of the head of a religious library to the above passage she replied: "Thanks for calling my attention to p. 52 of Dean Pike's book. It shows how risky it is to recommend any book that you haven't read. I am dismayed that a man of his position should take such a stand. It is not a book for this library."

I'm sure that Dean Pike did not realize how his recommendation sounded and what distress it would cause — or is that generally speaking, the mind of our Church today?

(Mrs.) ANNE GUERRY PERIN
Zirconia, N. C.

► We wouldn't hazard a guess as to the present mind of the Church on this subject, but there are some passages of the New Testament that make it a doubtful book for a religious library, too — such as St. Matthew 11:19 (St. Luke 7:34), St. John 2:1-11, and I St. Timothy 5:23. Both the New Testament and the Old war against the misuse of alcoholic drink, but they also commend their wholesome use. It is no accident that wine is a part of the most sacred rite of the Church. — Editor.

The Seminaries' Thanksgiving

Students, faculties and trustees of the Church's theological seminaries are grateful for increased support from the Church this year, through Builders for Christ and Theological Education Sunday.

Has your parish sent in its 1955 contribution towards current operating costs of the school where your future rector may be in training for his ministry?

Time is running out.

Berkeley Divinity School, New Haven, Conn.

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Church Divinity School of the Pacific, Berkeley, Calif.

Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pa.

DIRECTORY

Episcopal Theological School, Cambridge, Mass.

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Nashotah House, Nashotah, Wis.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va.

PEOPLE and places

Appointments Accepted

The Rev. Charles F. Brooks, formerly dean of Cathedral of St. John, Providence, R. I., is executive secretary of the E. D. Farmer Foundation for the aged of Texas, 5100 Ross Ave., Dallas 6. Residence: 5000 Waneta Dr., Dallas 9. The Rev. William Charles T. Hawtrey, who formerly served St. Luke's Church, Fort Madison, Iowa, is now rector of St. James' Church, Osksa, Iowa. Address: Box 116, 312 First Ave. E.

The Rev. H. Bernard Lamer, Jr., formerly rector St. Peter's Church, Albany, Ore., will on December 1st become vicar of St. Matthew's Church, Portland, Ore. Address: 9780 N.E. Mason St., Portland 20, Ore.

The Rev. Arthur W. Matthews, formerly rector the Church of the Redeemer, Andalusia, Pa., is rector of St. John's Church, Gibbsboro, N. J., d. vicar of Christ Church, Magnolia. Address: Haddon Ave., Gibbsboro.

The Rev. Canon Edwin Albert Skipton, of St. John's Cathedral, Albuquerque, N. Mex., is now an. (He succeeds the Very Rev. Lloyd W. Clarke, who resigned in January of this year.)

The Rev. Frederick Volbeda, who has been serving St. Luke's Church, Chunn's Cove, Asheville, C., has added Grace Memorial Mission, Asheville, to his care.

The Rev. Mr. Volbeda, a former Presbyterian minister, will be ordained priest in February.

The Rev. Richard C. Williams, formerly curate Trinity Cathedral, Newark, is now canon resi- tary of the cathedral.

Armed Forces

The Rev. Worthington Campbell, Jr., who has been rector of St. Paul's Church, Montvale, N. J., now a chaplain in the United States Navy.

Changes of Address

The Rev. R. Allen Kirby, vicar of Trinity Church, Crete, Neb., and St. Augustine's Church, Witt, is now on leave of absence and may be dressed at 1374 S. Beach Court, Denver 19, Colo.

The Rev. Harold R. Landon, who recently began teach in the Mbali Seminary for natives in the randa country of British East Africa, may be dressed: Buwalasi College, Mbale, Uganda, Brit- East Africa.

The Ven. David B. Reed, archdeacon of Colom- i, and Mrs. Reed have traveled to the United States on regular furlough. They planned to spend e time in Tulsa, Okla.

The Rev. Charles J. S. Ryley, retired priest of e diocese of Virginia, formerly addressed in Sperville, Va., may now be addressed at 11301 each Tree Dr., Miami 38, Fla.

Ordinations

Priests

Cuba — By Bishop Blankingship: The Rev. Max nacio Salvador, on October 28th, at La Trinidad Church, Moron, Cuba; presenter, the Rev. Maximiano Salvador, father of the ordinand; preacher, the Rev. Alonso Gonzalez; to be in charge of the missions in Santa Clara and Sagua la Grande.

Michigan — By Bishop Heistand of Harrisburg, fitting for the Bishop of Michigan: The Rev. ster L. Dohyns, on October 29th, at St. Andrew's Church, State College, Pa.; presenter, the Rev. B. Shannon; preacher, the Rev. W. A. Clebsch; be executive secretary of the University Chris- mian Association, ministering to all non-Roman Christians at Pennsylvania State University; address: University Park, Pa.

Panama Canal Zone — By Bishop Gooden: The Rev. Thomas Carson Schmidt, on October 22d, in e downtown Presbyterian Church in Bogota, Colombia. The Presbyterian Church, formerly used the Union Church, was able to accommodate crowds more adequately. People of various her communions were also present at the service. Bishop Gooden was vested in cope and miter; d a vested choir took part in the opening pro- sion and sang the complete service with splendid ngregational participation. Presenter of the dinand and preacher at the service was the Rev. David B. Reed, archdeacon of Colombia, der whom Fr. Schmidt will serve St. Alban's ure, Bogota, and other missions of Colombia. Address Fr. Schmidt for airmail as follows:

Apartado Aereo 6700, Bogota, Colombia; for ordinary mail and parcel post: Apartado Nacional 3131, Bogota.

Tennessee — By Bishop Vander Horst, Suffragan: The Rev. William Arthur Dimmick, on October 28th, at St. Philip's Church, Donelson, where the ordinand is in charge; presenter, the Rev. R. W. Turner, III; preacher, the Rev. R. T. Ferris; address: Box 2145, Donelson.

Deacons

Cuba — By Bishop Blankingship, on October 28th, at La Trinidad Church, Moron, Cuba (preacher, the Rev. Alonso Gonzalez):

Emilio Hernandez Albala, presented by the Ven. R. C. Moreno; to assist at La Trinidad Church, Moron; and Oscar Gonzalez Martinez, presented by his brother, the Rev. Jose Gonzalez; to assist at La Santisima Trinidad Church, La Gloria.

Kansas — By Bishop Fenner: Ernest Hunter Blair, to the perpetual diaconate, on October 30th, at St. David's Church, Topeka, where he will serve as assistant; presenter, the Rev. H. R. Heeney; preacher, the Bishop; address: 1743 Mission, Topeka, Kans.

Newark — By Bishop Washburn: The Rev. William Walters Keys, II, a former Baptist minister, on October 29th, at St. Luke's Church, Montclair, N. J.; presenter, the Very Rev. J. B. Coburn; preacher, Bishop Crittenton of Erie; to be assistant of St. Paul's Cathedral, Erie; address: 134 W. Seventh St., Erie, Pa.

The Philippines — By Bishop Binsted: Mario L. Dewey, on October 2d, at Holy Trinity Church, Zamboanga City, Philippines, where he will be assistant; presenter, the Rev. Benito Cabanban; preacher, the Rev. Pablo Moiket.

By Bishop Ogilby, Suffragan: Felicito L. Songgadan, on October 15th, at St. Benedict's Church, Besao, Mountain Province, where he will be assistant; presenter, the Rev. E. S. Diman; preacher, the Rev. Roland Foster.

Southwestern Virginia — By Bishop Marmion: John Robley Campbell, on October 20th, at Christ Church, Roanoke, Va.; presenter, the Rev. J. S. Wellford; preacher, the Rev. V. F. Garrett. The ordinand, who has been Roanoke agency manager for the Occidental Life Insurance Company, is at present a student at VTS.

West Texas — By Bishop Jones: Bruce Milam Jones, on October 19th, at All Saints' Church, Pleasanton, Tex., where he will be in charge; presenter, the Rev. S. O. Capers; preacher, the Rev. J. T. DeForest, Jr.

Other Changes

The Rev. John T. Golding, rector of the Church of the Redeemer, Chestnut Hill, Mass., has been appointed visiting preacher at Washington Cathedral during November and December. He will deliver a series of Advent sermons and will be available to help with daily services and other cathedral duties.

we congratulate

St. Luke's Hospital, San Francisco, for which Bishop Block of California dedicated a new ultramodern outpatient clinic on St. Luke's Day, October 18th. The new clinic is the first step in a \$1,000,000 building program at the hospital, which is operated by the diocese of California. Earlier that day, Bishop Block visited a number of the 229 patients and celebrated Holy Communion in the hospital chapel.

Breck School, St. Paul, Minn., which is to have a complete new plant. The school, a boys' day school connected with the diocese of Minnesota, has sold its present plant for \$800,000 to the Evangelical Lutheran Church for a national seminary. The school will rebuild on the River Road in Minneapolis, and hopes to be in its new quarters by September, 1956.

Founded in 1886 in Wilder, Minn., as a farm high school, Breck moved to St. Paul in 1917. It now has a student body of 309 students, kindergarten through high school, college preparatory.

The Rev. Raymond Maxwell, secretary for Orthodox Churches of the Division of Inter-Church

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Aid and Service to Refugees of the World Council of Churches, who received the Order of the Phoenix from the Greek Ambassador to Switzerland November 2d. The presentation was made on behalf of the King of Greece in Berne, Switzerland. The award is made to those "who have served Greece well" in any of several fields of humane and technical endeavor. Mr. Maxwell is a priest of the American Episcopal Church.

Claire E. Ogden, housemother of the Bella Vista Children's Home in Panama, who received a special citation in Spanish by Dr. Louis M. Fiske at exercises of the Pan American Institute. Bella Vista Home cares for 30 to 40 children of many nationalities and has been operating under Church auspices since 1920. Miss Ogden has been in Panama since 1932.

Bert Charles Long, who was confirmed on October 1st in his hospital sickroom in Atchison, Kan., by Bishop Fenner of Kansas. Mr. Long, who is 80 years old, was baptized conditionally in June in his hospital room. Bishop Fenner made a special trip to Atchison for the confirmation.

The Brotherhood of St. Andrew, which has added 25 new chapters in the diocese of Michigan alone during October. A large planning committee at the request of Bishop Emrich of Michigan has been conducting the special campaign.

The Rev. Dr. John R. Logan, Sr., rector of the Church of St. Simon the Cyrenian, Philadelphia, who observed the 50th anniversary of his ordination to the priesthood on September 29th.

New Churches

St. Patrick's Church, Falls Church, Va., which broke ground for a new parish house October 23d. Not one, but a number of shovels went into action at the groundbreaking — children's sand-pail shovels, half shovels and garden spades, to indicate that this is everybody's church. Started as a schoolhouse mission two years ago, St. Patrick's now has about 100 members.

Two newly organized missions in Georgia, Holy Apostles, Savannah, and St. Francis' in Pelham, and also Trinity Church, Harlem, Ga., whose new church building was consecrated November 6th. This structure was made possible in part by the Builders for Christ campaign.

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Mr. Long and Bishop Fenner

Anniversaries

The United States Navy Chaplain's Corps, which will observe its 180th anniversary on November 28th in New York City. Charles S. Thomas, Secretary of the Navy and a Churchman, is scheduled to be the main speaker. The Benediction is to be given by the Rev. Curtis H. Dickins, retired Chief of Navy chaplains, who celebrated his 90th birthday this year [L. C., July 31st].

St. Stephen's Church, New York City, which celebrated the 150th anniversary of its founding and consecrated its present building on October 24th. Since its founding in downtown Manhattan, St. Stephen's has occupied six different buildings, each a little farther uptown. It moved to its present site on West 69th St. in 1897, but the debt was not cleared until 1953, so the consecration was held up 58 years.

Deaths

The Rev. Arthur William Taylor, a retired priest of the diocese of Southwestern Virginia, died at Bedford, Va. on November 4th.

Mr. Taylor was in business for several years a young man before being ordained priest in 1938. He served churches in South Carolina, Southwestern Virginia, and North Carolina, where he was rector of St. Andrew's Church, Canton, from 1937 to 1943, and of St. Francis, Rutherfordton, N. C. in 1945 and 1946, when he retired. Mrs. Taylor died several years ago.

John Moncure Daniel, vice president of the Church Schools in the Diocese of Virginia, died November 1st in Washington, D. C. He was 72.

Educated at the Episcopal High School, Alexandria, Va., he remained there as secretary to headmaster, treasurer, business manager, and master until his death.

He is survived by his wife, Marguerite Williams Daniel, two daughters, Margaret, of Washington, D. C., and Mrs. Fletcher S. Cater of Dublin, Ga. and two sons, Richard Micou of Swarthmore, Pa. and John Moncure, Jr., of Richmond.

Violet L. Hughes, an active parishioner of St. Mark's Church, New Canaan, Conn., died October 26th in New Canaan at the age of 66.

A teacher, Miss Hughes served as superintendent of schools in China for the Hankow district from 1919 until 1929. She also taught at the Farm School, Verbank, N. Y., and later at the Episcopal Orphan Home, New York. For the past 20 years she has been on the staff of the Cen School, New Canaan, and has taught Sunday School at St. Mark's Church.

Survivors include a sister, Ethel S. Hughes, brother, George P. Hughes, and a nephew.

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Mon, Wed, Thurs, Sat, 9; Tues, Fri 6:30;
Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.

FRANCIS' San Fernando Way
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter
8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rev. Angus Dun, Bishop; Very Rev. Francis B.
re, Jr., dean

HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

PAUL'S 2430 K St., N.W.
Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass
ly ex Sat 7, Sat 12; Prayer Book day 7 & 12
on; C Sat 5-6

FORT LAUDERDALE, FLA.

L SAINTS' 335 Tarpon Drive
6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
HD 9; C Sat 4:30-5:30

MIAMI, FLA.

STEPHEN'S 3439 Main Highway
6, 7, 8, 9:15, 11 and Daily.
Sat 5-6 & 7-8

ORLANDO, FLA.

THE DRAL OF ST. LUKE Main & Jefferson Sts.
7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

THE DRAL OF ST. JAMES
ron & Wabash (nearest Loop)
Rev. H. S. Kennedy, D.D., dean; Rev. G. H.
row, Canon Precentor
8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
7:30 HC, also Wed 10; Thurs 6:30; (Mon
Fri) Int 12:10, 5:15 EP

BARTHolemew's 6720 Stewart Avenue
Rev. Clifford A. Buck
8, 9, 11 HC; Weekdays 7:15

EVANSTON, ILL.

LUKE'S Hinman & Lee Street
Eu 7:30, 9, 9:15, 11, Ch 9 S; Weekdays Eu 7;
Also Wed 6:15; Also Fri (Requiem) 7:30;
9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30;
8:30 & by appt

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Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP 6;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30; Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean
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Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
Thurs 10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed & HD HC 7:30

NEW YORK CITY

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 8, 9, 10; MP HC & SER 11; EP 4;
Wkdays HC 7:30 also 10 Wed and Cho HC 8:45
HD; MP 8:30, Ev 5;
The daily offices are Cho ex. Mon

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., r
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
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Healing Service 12; HD HC 7:30 & 12; Daily MP 8

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Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9

NEW YORK, N. Y. (Cont'd.)

RESURRECTION 115th East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

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Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Midday
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat 2-4,
& by appt

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
292 Henry St. (at Scammon)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7:15;
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP 5;
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30 EP;
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

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Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
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C Sat 12-1, 4-5

COLUMBIA, S. C.

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Sun 8, 9:30, 11 HC; Weekdays HC 7:15 ex Wed
9:30

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W. 1
Sun Mass 8 (Daily as anno, HD High 12:15),
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anno.) C Fri 12, & 7

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B Benediction; C, Confessions;
Cho, Choral; Ch. S. Church School; c, curate;
d, deacon; Ev, Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instructions;
Int, Intercessions; Lit, Litany; Mat, Matins;
MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,
Stations; V, Vespers; v, vicar; YPF, Young
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